Rev Wm E Hooker 1jan09C

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The Living Church

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Educational

THE graduation exercises of the Training School for Nurses, St. Luke's Hospital, Duluth, Minn., took place on June 14th. The Rev. Easton E. Madeira, rector of Christ Church, St. Paul, preached the commencement sermon.

PRIZE DAY was celebrated June 18th at St. Alban's School, Knoxville, Ill., as part of the commencement ceremonies. The day began with the celebration of Holy Communion in St. Alban's chapel at 7 A. M., and at 11 o'clock addresses were delivered in the gymnasium by Lucien F. Sennett, head master; Oliver J. Bailey, president of the board of trustees of the Bradley Polytechnic Institute, Peoria, Ill., who made the graduation address, and the Bishop of Quincy. Prizes were awarded to the following: Robert Flower Corley, St. Louis, gold medal offered by Dr. C. W. Leffingwell, rector of St. Alban's, and prize for extemporaneous speaking; E. Leonard Usner, Peoria, Ill., first scholarship and history prizes; Thomas Finch Scott, Rushville, Ill., second scholarship prize; Chauncey Crowell Johnson, penmanship prize; Cortlandt W. Schepeler, Menominee, Mich., athletic cup; Sherril Chase Lewis, Knoxville, Ill., first tennis tournament prize; Edgar Samuel Wylde, Chicago, second tennis tournament prize. The presentation of the prizes and diplomas was made by Dr. Leffingwell, the rector.

ST. MARK'S SCHOOL at Southboro, Mass., held its graduation exercises June 17th and there were many of the parents and friends of the students and members of the alumni present. Devotional exercises were held in the chapel conducted by the Rev. Dr. William Greenough Thayer and the Rev. Dr. Walter Harriman of Cambridge. At the other exercises held in the gymnasium there were addresses by the Rev. Dr. Thayer, the Rev. George A. Strong of New York, the Rev. A. St. John Chambre of Lowell, and Spencer Irving of the school.

HOLDERNESS SCHOOL for Boys, Plymouth, N. H., closed a very prosperous year June 10th and looks forward to a large attendance in the fall, with increased accommodations by the addition of a large wing almost doubling the length of the front of the main building. Features of the closing days were a sermon by President Luther of Trinity College on the last Sunday of the term; the chapel service with address on "Honor all Men, Love the Brotherhood, Fear God, Honor the King," by Rev. William Porter Niles of Nashua, a Holderness alumnus; prize speaking, with first honors going to E. Sandford Barney of Springfield, Mass., and second prize to Cedric Potter of Boston; and the award of prizes. The Bishop spoke briefly to the graduating class and gave them their diplomas, after which the year closed with compline in the chapel.

THE CLOSING exercises of St. Mary's School, Concord, N. H., began on Thursday, June 11th, with a garden party. There was singing in the gymnasium and an exhibition of the work of the drawing and sewing classes, and the guests had the opportunity to visit the new school-room and to see the many improvements of the year. The graduating exercises were held in the gymnasium Saturday morning. Miss Mabel Hill of the Lowell Normal School, who during the first years of St. Mary's existence had been a great influence in its life as teacher of English and history, gave the address of the day, choosing as her subject Walt Whitman's "Song of Democracy." The diploma of the school was given to one girl and three received certificates of two years' work. The commencement sermon was preached Sunday evening, June 14th, at St. Paul's Church, Concord, by the Rev. George R. Hazard of Grace Church, Manchester. On Monday evening the festivities closed with a dance in the gymnasium. The growth of the school and the prospects of further growth necessitate improvements. Work is to begin at once to provide for enlargement of the dining room and for additional sleeping rooms in the building purchased last year.

THE ANNUAL commencement exercises of the Virginia Theological Seminary (near Alexandria) were marked on Wednesday by an address by the Rev. Arthur S. Lloyd, D.D., before the Students' Missionary Society of the seminary. Graduation and alumni-day exercises took place on Thursday, presided over by Bishop Peterkin of West Virginia. Essays were read by a number of members of the graduating class, which was followed by the distribution of diplomas. At noon, an alumni meeting was held, with the Rev. Herbert Scott Smith of Washington as essayist. The annual alumni dinner was served at 1:30 o'clock, and at 3:30 o'clock the presentation and acceptance of the memorial windows (in the chapel) took place. The graduating class numbered twenty.

ON TUESDAY, June 2nd, in the chapel of the Church Charity Foundation, the Bishop of Long Island presented to a class of thir-

[*Continued on Page* 332.]

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THE FEAR AND THE LOVE OF GOD.

THE Revelation of God which is put before us in the Church Year is summed up in the divine Love; and the practical consequence for us human beings is summed up in the self-same word, love—love to God and love to man. "God is love, and whosoever loveth is born of God and knoweth God"; and whereas "the fear of the Lord is the beginning of wisdom," "perfect love casteth out fear." That is the special teaching for the First Sunday after Trinity.

But it would seem as if our Mother the Church, in her anxiety to guard her children against all possible error or danger, were unwilling to leave the matter thus. It is quite possible to misunderstand this doctrine of the divine Love and the attitude of man towards God which should grow out of that doctrine. Experience shows that men and women treat God as if He were mere amiability, and, besides that, what they call their love to their fellows is weakened into a mere sentiment. They become "good" people whose goodness, as Emerson said, "has no edge to it." There is a certain sort of fear of God, perhaps better called reverence, which is based upon an appreciation of the moral character of Deity, involving His eternal opposition to all unrighteousness; and this sort of fear should ever accompany the love of God as at once its fibre and support. This lesson is impressively taught, first, in the story of the certain man who made a great supper (St. Luke 14:16ff., Gospel for Second Sunday after Trinity). God, who had in the Old Testament revealed His authority to rule over His people, in the New, puts to the front His graciousness; and our Lord, besides showing God's graciousness in His own personal attitude toward men, explains God in parable. There is perhaps no more universal instinct of man than that of hospitality, on the one hand, or appreciation of hospitality on the other. The great Creator and Sovereign of the universe desires us to meet Him as His guests! We are invited rather than commanded to come into the kingdom. This is the appeal of God's love to our love. And yet, this invitation comes from One who will feel deeply offended if His gracious invitations are declined on frivolous pretexts. The master of the house became angry and proclaimed that none of those who had been bidden and declined should taste of his supper. There is a righteous wrath in the gracious and loving God—nay, there is such a thing as "the wrath of the *Lamb*." There is no true love of man toward God that is not bottomed on reverence, as there is no true love of man to man that does not make of man's character the chief thing about him.

So Jesus taught and so, after the coming of the Holy Ghost, when the teachings of their Lord had become matter of experience, the disciples felt. The essential contrast between righteousness and unrighteousness, between light and darkness, between bad men and good men, was intensified, not minimized or diluted, by completer knowledge of and fellowship with the all-loving and all-holy God. St. John was the foremost apostle of love. In the Epistle for the Second Sunday after Trinity (I. St. John 3:13 ff.), as in that for the preceding Sunday (4:7 ff.), he reiterates the proposition making love the centre of all things for both God and man. Yet such was his conception of love that he could write, "He that loveth not his brother abideth in death"; and, "Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him." Moreover, we are to love in deed and in truth, not merely in sentiment, or our so-called love is but a sham and to be visited with the condemnation of God.

May He who never fails to help and govern us keep us under the protection of His good providence and make us to have perpetual fear and love of His Holy Name, through Jesus Christ our Lord. W. B. C.

THE VERDICT OF THE BISHOPS ON CANON NINETEEN.

WHEN, toward the close of Lent, many practices under the provisions of Canon 19 were causing serious alarm to conservative Churchmen, we asked that any determination of policy on the part of Churchmen should be deferred until, after the spring conventions, we should have the opportunity of analyzing the interpretations of the canon that might be given by the Bishops in their conciliar addresses or otherwise. "The sum of these judgments," we observed, "will show where we stand; and it is not impossible that some of the Bishops whose licenses under the canon are open to serious criticism will be able to defend themselves in some manner not yet apparent."

We believe that events have abundantly justified this plea for time. We are now in position to recapitulate the views of the canon expressed by the Bishops, as these have been gathered by news correspondents of THE LIVING CHURCH. It is not altogether easy to classify them, since, obviously, each Bishop discussed the subject from his own point of view with no thought of being grouped with others. We believe, however, that the following tables do substantial justice to the views expressed by the Bishops named, a question mark being inserted in one instance where there may be some question as to the accuracy of our interpretation of the Bishop's view:

RESTRICTIVE—DOES NOT ALLOW SERMONS.

The Bishops of Central New York.
Chicago (in New Year's Address).
Colorado.
Connecticut.
Dallas.*
Duluth.
Fond du Lac.
Fond du Lac (Coadj.) (in Nashotah Commencement Sermon).
Harrisburg.
Indianapolis.
Iowa.
Kansas.
Kansas City.
Long Island.
Los Angeles (in letter to his clergy).
Marquette (in LIVING CHURCH).
Maryland (in New Year's Address).
Michigan City.
Milwaukee (in verbal statements on several occasions).
Minnesota.
Mississippi.
Missouri (?)
Nebraska.*
Newark.
New Jersey.
North Carolina.
North Dakota.
Pittsburgh.
Quincy (in New Year's Address).
Sacramento.
Salina.
Springfield.
Tennessee (LIVING CHURCH, April 4th).
Vermont.
Western Massachusetts.
Western Michigan (cited by Coadjutor).
Western Michigan (Coadjutor).
Western New York.
Western Virginia.—39.

RESTRICTIVE—BUT MAY EXCEPTIONALLY ALLOW SERMONS.

The Bishops of Albany.
East Carolina.
Oklahoma.—3.

RESTRICTIVE—BUT WILL LEAVE HIS CLERGY TO DETERMINE APPLICATION.

The Bishop of Massachusetts.—1.

RESTRICTIVE—DO NOT SAY WHETHER SERMONS WOULD BE PERMISSIBLE.

The Bishops of Central Pennsylvania (repudiates "exchange of pulpits").
Florida.
Kentucky.
Ohio.†
Rhode Island.
Virginia (does not allow "exchange of pulpits").—6.

THESE WELCOME ADMISSION OF OUTSIDE PREACHERS.

The Bishops of Arkansas.
Southern Virginia.
West Texas.—3.

AMBIGUOUS OR IMPERFECTLY REPORTED.

The Bishops of Olympia.
South Dakota.
Texas.—3.

Total expressions of views 55

As the view expressed by the majority of these Bishops is that which, from the first, has been maintained by THE LIVING CHURCH, we believe that our own attitude toward Canon 19 is abundantly vindicated. We believe that those who, by strange interpretations of it, have opened the pulpits of the Church to strangers for the preaching of sermons are now shown to have violated both the letter and the spirit of the canon. We believe that the attempt to stampede conservative Churchmen Romeward, alleging this canon as the cause, is shown to have been wholly unwarranted; and that those who abandoned their orders on the very eve of the determination of the meaning of the canon have placed themselves in a most unenviable position. It is very difficult to feel that these were not self-deceived in assigning this canon as a cause for their impending secession.

At any rate, almost the unanimous voice of the fifty-five Bishops whose views have been published attributes to the canon a meaning which is entirely compatible with the principles of the Ordinal and with the historic practice of the Church. Moreover, we know from private conversation or correspondence with a number of other Bishops, who have seen no necessity for public statements, that a like interpretation is very general among them. The very cordial expression of the Bishop of Atlanta printed in last week's issue, commending the attitude of THE LIVING CHURCH, is one such in point, but we have not included the Bishop in the table, since he does not directly state his view of the canon in that letter. We are confident that the majority among the Bishops cited is also the great majority of the whole number. There is, indeed, some disagreement as to whether licenses may lawfully be given to outsiders for the preaching of sermons. Three Bishops adopt the affirmative view and several others have not, in terms, rejected it. The great balance of episcopal thought, however, is against this view, and most of the minority lay stress upon the very exceptional circumstances which alone could justify such preaching. Only three Bishops—those of Arkansas, Southern Virginia, and West Texas—justify an "Open Pulpit."

But, notwithstanding, it cannot be said that there has been no justification for the serious alarm that has been so widely felt during these recent months. The justification of that alarm is not the canon, but the licenses issued under the canon, and the practices of parish clergymen for which no license was asked of, or issued by, the Bishop. Of the former abuse, we prefer rather to cite the criticism made by the Bishop of Vermont and published in this issue, than to criticise the action of these Bishops in our own words. We quite agree with Bishop Hall in saying:

"Regulated permission for addresses on special occasions by experts on particular subjects, missionary or philanthropic, regarded entirely apart from any question of the speakers' ministerial status, was what I believe the addition to the canon was generally understood to provide. Such a permission, or recognition of right, I am prepared to stand by and defend, as I am opposed to what I believe to be a misuse of the permission. To treat the canon as giving permission under the designation of 'a Christian man, not a Minister of this Church' for one who had been formally deposed from the ministry of this Church because he had become a Unitarian preacher, to give an address in church; to consider a 'special occasion' as covering a weekly exchange in preaching through Lent between the rector of a parish and a neighboring Congregational minister, or a course of sermons through the season by ministers of different bodies; or to authorize the sermon at the regular morning service on Christmas Day being preached by a Baptist minister;—such action (I say it with all deliberation, and with true personal respect for the Bishops concerned) is in my judgment to play fast and loose with obligations, and to make words mean anything we please. It is (however unintentionally) to connive at the breaking down of all discipline."

As examples of the abuse by parochial clergy inviting others than their own ordained brethren to speak at Church services, we may cite instances in the diocese of California. There were addresses given during the winter at Trinity Church, San Francisco, by outside specialists on social subjects, including a Jewish rabbi and an Unitarian minister. The consent of the Bishop was not even asked. Under date of March 28th Bishop Nichols addressed a public letter "To the Clergy and Lay Officers of the Congregations of the Diocese," directing

* These also state that they will issue licenses only to communicants of the Church.

† Asks his clergy not to request him to issue licenses "unless it is a matter of vital importance."

their attention to the restrictions of Canon 19, and asking their obedience to it. Notwithstanding that letter, we are informed that on Palm Sunday, April 12th—two weeks after the date of the Bishop's letter—an address was given at St. Paul's Church, Oakland, at the customary time for the sermon and in place of it, by a woman physician, Dr. Annie G. Lyle. Where the clergy set such public examples of disobedience to law and open defiance of their Bishops, there seems no redress, unless, indeed, it be by presentation of the offending and contumacious priest for trial; and in spite of our abhorrence of ecclesiastical trials, it would seem fitting that, unless there were some circumstances unknown to us, an example should be made in such an extreme case. Quite a number of the published abuses during the winter and spring were due to the uncanonical action of priests alone, who might well have been denounced by their Bishops, who, however, have, as a rule, quietly allowed the stigma of bad judgment to rest upon themselves. But the truly restrictive nature of the canon is shown in a whole host of instances in which Bishops have been asked to issue licenses and have refused. These, naturally, do not often come to the knowledge of the public; yet we think it safe to say that for every abuse which has occurred since the canon was amended, a dozen have been prevented that would have occurred were the matter left within the hands of the parish clergy. We distinctly warn those who are agitating for simply the repeal of the amendment that, were they successful, they would be found to have taken from the Bishops a power of guarding against abuses such as would multiply present troubles many times over. It is most fortunate that no General Convention has been in session at a time when any legislation would probably have been the product of panic.

WHAT, THEN, of the future?

It all depends upon the attitude of the Bishops when the active year begins next autumn. If the Bishops, as a whole, will limit the licenses issued by them in accordance with the interpretation that may now be termed official, the disquietude will probably subside. Whether it be wise or unwise to permit addresses of specialists on subjects apart from the preaching of the gospel, at special services, it cannot be said that to do so is intrinsically false to the principles of the Church. It is rather a question of expediency, best determined by the merits of each particular case, as, evidently, was intended by the framers of the canon. Generally speaking, a parish house would seem a more fitting place for such addresses to be given, but through all the Christian ages the church building has at times been used for such secondary purposes, so that we can hardly deem it a matter of vital principle to exclude them now; and some churches have no parish houses.

But it must be remembered that to begin again a series of incidents in which sectarian ministers are brought into Church pulpits to preach sermons to Church people, for no apparent reason except that these ministers are officials in alien religious bodies, must probably be the cause of a division in the Church compared with which that of last spring was but play. We shall, for our part, frankly advise parishioners in any such places to take letters of transfer to a neighboring parish, if it be physically possible for them to do so. The issue is not one of lay preaching, as some seem to believe, but of recognizing loyalty to the organic Body as a prerequisite to the exercise of a teaching office. We require of "prophets" some better evidence of divine appointment than the fact that they are ministering in distinct antagonism to the prophetic office in the Church.

We fear it must be said that confidence in our Bishops has already received a serious shock. What will be on trial next fall and winter will be, not Canon 19, but the Bishops of the American Church. Can they be trusted with a measure of discretion that may easily be so misused as to disrupt the Church? If a considerable number of Church people should reluctantly answer this question in the negative, it would be extremely difficult to convince Christian people in other bodies that episcopacy was worth having. If Bishops make of themselves, in fact, a menace to the peace of the Church, how can we defend episcopacy? And it must be remembered that we are not taking a distinctly "lay" view of our superiors in the Church, but are citing the words of a Bishop as to the errors of judgment made by others in his own order. If Bishops weakly surrender their authority to their clergy, as one has naïvely declared that he does; if Bishops will use this discretion in such wise as to "open" the Church's pulpits to outside ministries, as three of them threaten to do; if Bishops who interpret the canon wisely on paper do not exercise a like wisdom in issuing the canonical licenses, as some have not done in these months that are past; if the words of the Bishop of Vermont shall be justified again in the months that are to come—then the discretion vested in Bishops must of course be withdrawn from them, not by a hostile public, but by their own brethren in the episcopate, concurrently with the legislators of the clergy and laity. That we can trust the discretion of the majority of our Bishops is, happily, beyond question; but the temper of Church people will, we believe, not tolerate the playing "fast and loose with obligations" by even a few who may conceive that episcopal wisdom is greater in their own persons than in the collective judgment of their brethren. With it all, the real need of the Church is for greater liberty of action on the part of its Bishops; which liberty must await the entire confidence of the Church in the Bishops.

Thus it is not necessary to formulate now a policy to be pursued in the General Convention of 1910. We are satisfied with Canon 19 as interpreted by the Bishops generally; the question now will be solely as to the canon in practice. We are hoping that next season's record will be more conservative than that of the year that is past.

A CORRESPONDENT writes, in this issue:

"The great danger confronting our Church to-day is the danger of adapting the word Catholic and some Catholic practices to a modern condition in a heretical way. Many men use the word 'Catholic' to mean *comprehensive*. A Church is [esteemed to be] Catholic because it appeals to all sorts and tastes. The Episcopal Church is Catholic because the ritualist can find satisfaction, the philosophic intellectual can find his place, the simple person of Quaker taste can be satisfied, the whole circle of human tastes can be met and satisfied. Therefore, the Church is Catholic."

We have frequently observed the same misconception, even on the part of writers within the Church. It reaches its height in an announcement of summer services in the church at an eastern resort, as follows:

"Trinity Church is Protestant Episcopal in its order and its service; but it is truly Catholic, that is to say universal, in its comprehension and aim. On its Board of Trustees three denominations are represented; in its congregations many more are found. If it is to the Church's shame that these denominations exist, it is all the more the glory and pride of Trinity that members of the most diverse bodies can worship here side by side. The seats are free at every service. Persons of any denomination are heartily welcome, and the people freely sit wherever they like. At the celebration of the Holy Communion, communicants of all denominations are cordially invited to partake of the Lord's Supper.

This, we beg to say, is not Catholicity at all. The Church is not Catholic because all men have equal rights therein on their own terms, but because they are equally called thereto on God's terms. The Church is God's, and its "comprehensiveness and aim" are as wide as the comprehensiveness and aim of God's offer of salvation: it is for all men, on God's terms. Men do not make the Church Catholic; God made it so, and He requires no assistance from men to make that Catholicity complete. The Church was Catholic before one soul had been joined to the person of our Lord in Baptism. The Church is Catholic because of the universality of its aim; and a local Church, national or parochial, is Catholic because of its union with and proper subordination to the whole Catholic Church. When a local church evolves local conditions of membership and offers local terms of admission to the sacraments, it violates its Catholicity, for it substitutes local rule for the permanent, age-long, world-wide rule of the Catholic Church; it takes a local view of the Church instead of a generic view; it substitutes the autocracy of a local board of trustees, on which "three denominations are represented," for the rule of the Holy Spirit, exercised through the appointed ministry of the Church. An American county board of supervisors repealing the constitution of the United States would not be a greater anomaly; nor would it be a greater absurdity for such a board to plume itself upon its "catholic" spirit or "liberality" for having done so.

No, the little church which prides itself on a local form of Catholicity apart from the Catholic Church, forfeits its right to the title Catholic the moment it differentiates itself from the Catholic Church. It becomes an example of ultra-provincialism, and does not even evince a purely etymological catholicity, of the brand that does not require a capital initial letter.

It is only too true that we see echoes of this spurious, misnamed Catholicity in many utterances of Churchmen, as, quite largely, we find it—where, indeed, we should expect it—in the press of the Protestant denominations.

NO American can read of that magnificent demonstration over Theodore Roosevelt, made last week in Chicago, without an intense thrill of patriotism. Other men have declined to be candidates for the presidency, but we think we are right in saying that since General Washington's declination of a third term, Mr. Roosevelt is the first man who has refused the office when it was apparently within his reach. Certainly no living man not a candidate for office ever before received such an ovation from a political convention. The demonstration was a tribute to his moral earnestness and positive integrity. Whatever may be said of the President's exercise of discretion in the manner of performing his duties, no one questions the splendid moral vigor that animates him. That the American people recognize and applaud those qualities that make Theodore Roosevelt great is one of the healthiest symptoms in our political life.

IT is not a happy tendency in public life that all of the leading candidates for the presidential nomination express an absolute unwillingness to run for vice-president. We hope to see the day when a man unwilling to serve as vice-president is thereupon considered unfit to serve as president. Certainly no man is fit for the vice-presidency who is not also fit for the presidency, and it ought not to be esteemed that a nomination for the former may be given to a man of smaller calibre than for the latter.

In the constitution as originally framed, the presidential candidate who received the second place in the votes of electors was to become vice-president. The rise of our system of government by parties necessitated a change, since it gave the vice-presidency, of necessity, to the minority party. The spirit of the old rule would be honored if it might become the common practice of national conventions to name the candidate standing second, as vice-president. His refusal to allow his name to be used for that office ought to debar him from consideration for the presidency. The rule could not, of course, be made to work automatically, for presidents are sometimes nominated by acclamation, and also because intrigue would be invited by an automatic nomination; but where there were a real division of votes among different candidates, it might become unwritten law that the candidate standing second should become the party candidate for vice-president.

It is no disparagement to Mr. Sherman to say that if Senator Knox or Governor Hughes had been nominated last week for vice-president, not only would the Republican ticket have been greatly strengthened, but the country at large would have felt much safer as to the event of a possible succession of the vice-president to the presidency. And we cannot feel that either of these gentlemen stands stronger in the public estimation for his refusal of an office that ought to be, in fact, the second in point of dignity of all within the national gift.

The party that adopts a rule whereby one who is unwilling to serve as vice president shall be ineligible for the presidential nomination will be a public benefactor.

SIXTY-THREE deacons ordained at Trinity in England as compared with thirty-five at the same season last year—this does not look as though the Anglican communion were tumbling to pieces.

One can find encouraging signs and also discouraging signs if he will look for them; but, after all, the "signs" are not of the first importance. God places us here to do our work, and it is His affair, rather than ours, what comes of that work.

ANSWERS TO CORRESPONDENTS.

L. T. S.—(1) General Convention does not, by its legislation, confer new authority upon Bishops, whose spiritual authority is derived from their consecration. But as each American Bishop has sworn assent to the constitution and canons of the American Church, and as the House of Bishops is a party to their enactment, it cannot be maintained that any Bishop may exercise his jurisdiction apart from such legislation.—(2) A Bishop exercises only delegated authority from the collective episcopate and his authority is therefore susceptible of limitation or increase by canonical legislation to which the House of Bishops accedes.—(4) Certainly the canons of the American Church are of binding force upon the consciences of Churchmen.—(5) The formation of General Convention at a time when there were no American Bishops was emergency legislation, in which due provision was made for the episcopate, to be obtained. It is true that there were questions as to the feasibility of adapting the English episcopate to the American republic.

L. B. J.—Baptism by affusion (pouring water upon the head) has come down from the earliest Christian ages as an exceptional or alternative use, and is thus recognized in the *Didache*, which dates from the

[*Continued on Page* 309.]

ENGLISH CHURCHMEN PREPARE FOR THEIR GUESTS

Letter of the Archbishop of Canterbury to his Diocese

LARGE INCREASE IN NUMBER OF DEACONS ORDAINED

Gains Reported by the English Church Union

OTHER CHURCH NEWS OF THE BRITISH ISLES

The Living Church News Bureau
London, Tuesday in Whitsun Week, 1908

THE Archbishop of Canterbury has addressed a message to his diocese—which is also presumably meant for other dioceses throughout the country—calling attention to the solemn duty now devolving upon them all, to ask that the guidance and blessing of Almighty God may be vouchsafed to the Pan-Anglican Congress and the Lambeth Conference. The connection of these two approaching assemblies, in his opinion, gives significance and weight to each:

"The discussions in the Congress will be pervaded by a sense of responsibility when it is remembered that the Bishops are about to deliberate upon the very same questions, and that their deliberations will be aided by the discussions which have gone before. The Bishops' conference will be both facilitated and inspired by the knowledge that the Church at large has been thinking and praying about the subjects on which its leaders are to give central guidance and instruction."

The Primate, therefore, asks that so far as possible the Whitsuntide Ember week may be used in all parishes of his diocese for the gathering together of parishioners to remember these two great assemblies before God in Prayer.

DISTINGUISHED RECIPIENTS OF HONORARY DEGREES.

The list of recipients of the honorary degree of D.C.L. conferred by Durham University this year includes the following members of the episcopate of the Anglican communion: From Asia, the Bishop of Calcutta, Metropolitan of India; from Africa, the Bishop of Zanzibar; from British North America, the Archbishop of Toronto; from Australia, the Archbishop of Brisbane; from the United States of America, the Bishop of Missouri, Presiding Bishop of the Church, and the Bishop of Massachusetts, chairman of the House of Bishops; from Japan, the Bishop of South Tokyo. On July 1st there is to be an Episcopal Degree Day at Oxford. The Archbishops of York and Melbourne, and the Bishops of Durham, Winchester, Bristol, Ely, Lahore, and Carpentaria are to receive the Hon. D.D., and the Metropolitan of Indian the Hon. D.Litt.

LENTEN AND EMBER ORDINATIONS SHOW GRATIFYING RESULTS.

The lists of deacons ordained at the Lent ordinations, recently published in the *Guardian*, show a total of sixty-three as compared with thirty-five at the same Ember season last year. This marked and gratifying increase was due in the main to the dioceses of London, Liverpool, Llandaff, and Manchester, with St. Albans and St. Davids. According to the Cambridge University correspondent of the *Guardian*, there are at present as many as forty men at Jesus College who are preparing for holy orders—about one-fourth of the college.

PESSIMISTIC OUTLOOK OF PROTESTANT DISSENT.

On the leader page of last week's *Guardian* there appeared an article from a Protestant Dissenting correspondent, dealing with the "statistics" of Protestant Dissent. The leaders of Dissent, says the writer, are face to face to-day with a reduction of their numerical strength.

"New chapels are being erected and a corresponding supply of ministers provided, but neither the membership nor the number of Sunday scholars is keeping pace with the extended machinery. If this were an isolated fact relating to one body, the situation could be dismissed in a paragraph. But an analysis of the figures for 1907 reveals a general backwash, excepting as regards the Primitive Methodists, who are the only large denomination showing any decided improvement during the year." On the other hand, whilst there has been this vital decline, it appears that never before in the history of the English and Welsh Protestant sects has there been evident a greater activity in organization or in special revivalistic efforts.

THE E. C. U. AND THE LAMBETH CONFERENCE.

The forty-ninth annual Report of the English Church Union, 1907-08, shows, as in previous years, a great increase of members and associates and other adherents. During this period 3,247 persons have joined the Union as members and associates, of whom 104 are clergy and 3,143 lay communicants. Besides these, 1,340 persons have joined individually as enrolled associates, and 12 guilds have joined corporately, adding be-

tween them 366 more enrolled associates. Among changes on the council since the last report is the addition thereto of the new Bishop of Mashonaland (Dr. Powell). Among "losses by death" of members and associates during the past twelve months, mention is made of the Bishop of Delaware (Dr. Leighton Coleman). The report, in dealing with the Deceased Wife's Sister Act, says that the passing of that measure does not put an end to the conflict; it only alters the direction of it. With regard to the movement for promoting an increase of the episcopate, the feeling is expressed—which is one increasingly prevalent in the Church—that, if not accompanied by a revival of diocesan synods, a large increase of the episcopate, especially so long as the Bishops continue to be nominated by the Prime Minister of the day, would be by no means an unmixed blessing. The meeting of the Lambeth Conference, the president and council think, is not a matter in regard to which members of the Union can be indifferent, for, if wisely directed, it may serve many useful ends:

"If, however, the gathering of Bishops from America, Australia, Africa, and India at the Lambeth Conference is allowed to foster the idea that what is not very accurately called 'the Anglican Communion,' or 'the Church of England,' can arrogate to itself an authority which belongs exclusively to the Catholic Church as a whole, and is absolved from the duties and obligations which are imposed upon every part of the Church by its relation to the whole; if it encourages members of 'the Anglican Communion' to ignore and to treat as non-existent the obligations which result from the unity of the Catholic Church in one body, it will be most mischievous in its effects. Statements are made from time to time which suggest that such a note of warning is not unnecessary. Defective views of the Church are at the root of many existing difficulties, and it would be a matter of profound regret if the fact of a gathering of Bishops from all parts of the world were allowed to encourage such views."

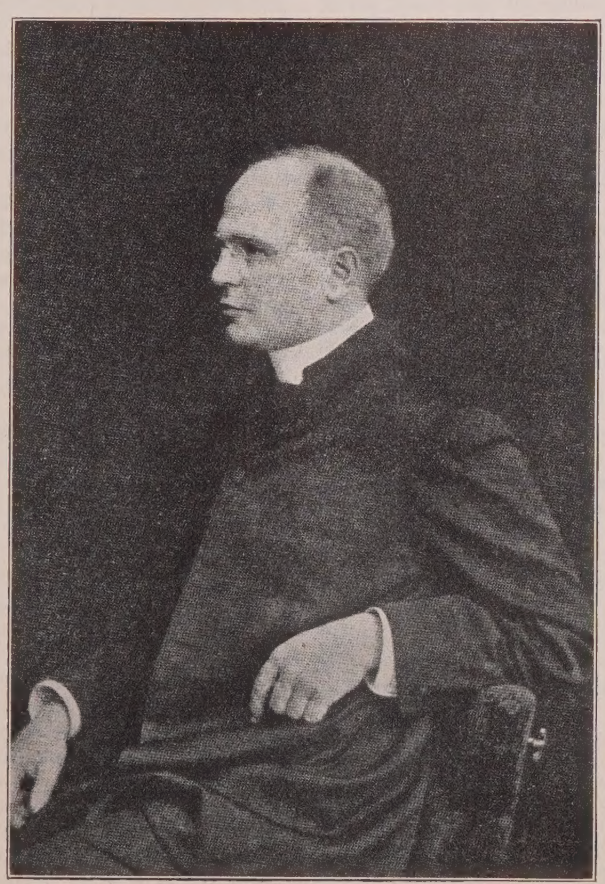
The E. C. U. authorities, however, do not anticipate anything so disastrous; they merely note the possibility of such a danger, and would express the hope that the meeting of the Bishops at Lambeth may help to vindicate the rights of the Church, and strengthen the sense of those obligations which rest upon all Catholics as members of Christ's Mystical Body the Church. Passing to the Athanasian Creed, the president and council do not conceal their anxiety as to the course which may be taken at the Lambeth Conference: "It is known that strong efforts are being made to influence the Conference against the position of the Creed in the Book of Common Prayer, and there is also occasion for further anxiety in regard to one of the sub-committees of Bishops appointed to deal with the Prayer Book in connection with the Letters of Business." In these circumstances the president and council deem it wise to call attention to the danger, and to express the earnest hope that a step fraught with so much mischief to the interests of the Catholic Faith may be avoided. In conclusion, Lord Halifax and his colleagues on the E. C. U. council express their conviction that recent events prove in a remarkable manner the needs of such a society as the Union.

PERSONAL MENTION.

Mr. Holman Hunt's well-known picture, "The Light of the World" (his second and larger version of the subject), which has been presented to St. Paul's by Mr. Charles Booth, was formally unveiled and dedicated in the Cathedral on Friday last after Evensong. The painting has been hung upon the wall of the south arcade of the nave.

The Rev. Canon Mason of the Canterbury Cathedral Chapter, and master of Pembroke College, Cambridge, has been elected vice-chancellor of Cambridge University.

Lord Curzon of Kedleston will preside at the dinner which the Pilgrims will give on the 15th inst. to welcome the Archbishops and Bishops attending the Pan-Anglican Congress and Lambeth Conference, and the Prime Minister will propose the toasts of "The Guests." J. G. HALL.



REV. F. J. KINSMAN,
BISHOP-ELECT OF DELAWARE.

NEW YORK CITY MISSIONS "CRIPPLED BY SUCCESS"

Work Must be Lessened Next Year if Income is Not Increased

RETREAT FOR WOMEN AT PEEKSKILL

Corpus Christi at the Church of That Name

OTHER CHURCH NEWS OF NEW YORK

The Living Church News Bureau
New York, June 22, 1908

THE New York City Mission Society, through its organ, *The Mission News,* just issued, makes a pathetic appeal for funds to carry on its work in the penal and charity institutions of this cosmopolitan city—a work almost entirely neglected by Christians, save the Roman Catholic clergy and sisters of religion, and ourselves. The spiritual results, as seen in the number of baptisms, 1,234 last year (larger than that reported in many dioceses), and the respectable—if not gratifying—number of confirmations of candidates presented by these missionaries, amply show the need and the success of the organized effort of Church laymen and clergy in this direction.

It is far from being true that the interest of the regular contributors to this noble and time-honored agency is on the wane; the contrary is true. Receipts for the past year did not fall off; the greatly increased demands caused by the hard times made conditions accurately described in the opening article: "Crippled by Success." Fortunately enough there is a reserve fund which will enable the Society to carry on its work to the end of the fiscal year—October 15th. But what then? In considering plans for next year's operations, the budget of expenditures has been most reluctantly cut down about $15,000, by stopping needed work, long sustained, and always, as now, greatly appreciated. The superintendent says: "We ought not to do it, but it must be done." The new budget, with this reduction of $15,000, goes into effect next October for the year ensuing. There is ample time for the generous to come to the rescue of a work which all can share, one way or another, in His Name.

THE RETREAT AT PEEKSKILL.

The annual retreat of the associates and members of the Sisters of St. Mary was brought to a close in the chapel at Peekskill yesterday. The Rev. Father Officer, O.H.C., was the conductor for the week. Well known women from this city, Philadelphia, and Baltimore, about forty in all, observed the rules with the sisters, who were in charge of Sister Catherine Vera. The accommodations of the convent were taxed to the utmost; many applicants were informed that there were no more rooms at the disposal of the sisters. The total of applications was about twice the usual number.

SERVICES ON CORPUS CHRISTI.

The services at Corpus Christi parish church, West Sixty-ninth Street, on the feast day, began with High Mass at 6 o'clock by the Rev. Lawson Carter Rich, rector of the parish; which was largely attended, the congregation almost filling the building. The younger women of the parish, wearing white gowns and veils and wreaths, were communicated first, and then the women and men of the congregation. The hymns, "Jesus, Lover of my Soul" and "Therefore, We Before Him Bending," as well as the *Gloria in Excelsis* and *Credo,* were sung with great heartiness by the main body of worshippers and choristers. After the Eucharist, candles were distributed to

the congregation and were lighted. The hymn during procession was "Now my Tongue the Mystery Telling."

NEW WINDOW FOR ST. STEPHEN'S CHURCH.

In loving memory of several members of the Brundage family, a new window will be placed over the chancel in St. Stephen's Church. The subject is "Easter Morning"; the unveiling is hoped for on All Saints' day. Mrs. M. T. Brundage, a member of the parish, is the donor. The entire cost of the memorial is $3,000.

The Rev. Dr. Harris, secretary of the diocese of New York, sometime warden of St. Stephen's College, who was stricken down several weeks ago after preaching, is slowly recovering. The doctor has been in poor health for some time; his condition now is not alarming.

THE FUNCTIONS OF THE LAMBETH CONFERENCE.

FROM THE CONCILIAR ADDRESS OF THE BISHOP OF VERMONT.

ELEVEN years ago, before the Lambeth Conference of 1897 (the first in which it was my privilege to take part), I made some remarks in my convention address concerning the value of such gatherings and the limitations that distinctly belong to them. A few words may be said on the subject at this time, in refutation of two opposite misconceptions concerning the Lambeth Conference which are not uncommon: (1) The assembly of Bishops is distinctly for *conference* and consultation. It has neither legislative nor judicial functions or authority. It is a voluntary gathering, the Bishops being invited, not summoned, by the Archbishop of Canterbury. Any recommendations agreed to, however unanimously, would have no binding force unless concurred in and enacted by the ecclesiastical authority of any particular diocese or province or national Church. There is no room for jealousy lest, for instance, the rights of our General Convention should be disregarded or invaded. (2) On the other hand, to treat the Conference as a mere social occasion, affording an opportunity for Bishops from other countries to visit England, shows a great lack of perception or appreciation of facts. Undoubtedly the advantages of familiar and brotherly intercourse between colonial, missionary, and American Bishops and those of the British Isles, are great, and not wholly, I will venture to say, on the side of those from a distance. But beyond this, the comparing of experiences derived from work in very different fields and under very different circumstances must have a beneficial effect upon the mind of the Church through her chief pastors. There are serious problems that affect the whole Church, as well as difficult practical details affecting the relation of different portions of the Church, or of Churches in communion one with another, which may profitably be discussed by the responsible leaders of the Church before they are brought (if need be) before her legislative bodies for canonical action. To quote the words of the Bishop of North Carolina: "In some respects a body of able and wise leaders, who depend wholly upon moral and spiritual influence, can accomplish more in the real life of great communities than any assembly of legislators. The freer assembly generates life and power; the legislator can only give direction to the life when it has been called forth."

I would, then, bespeak your earnest prayers for the guidance of the Lambeth Conference, assembling on the 4th of July and continuing its deliberations (as a body or in committees) until the 6th of August. Our prayers are now offered for the larger and less formal Pan-Anglican Congress. The discussions of that gathering (it is a gathering rather than in any sense a body, and its meetings are only for discussions and addresses, without any votes) will probably help to prepare several subjects for more responsible treatment in the Conference of Bishops; while the mere assembling of such a representative gathering of Church people, clerical and lay, men and women, for the earnest and intelligent consideration of subjects connected with the setting up and extension of Christ's Kingdom upon earth, must have a wide and deep reflex effect upon the Church at large. I may again quote Bishop Cheshire: "The purpose of the Pan-Anglican Congress is first of all to emphasize the greatness of the field, of the opportunity, of the responsibility; second, to arouse the common conscience of our whole communion, as the great historical Church of the English-speaking people, to the situation which confronts us; and thirdly, by mutual conference, sympathy, and discussion to give some measure of increased earnestness, intelligence, and effectiveness to our work in all parts of the field of the world."

BROTHERHOOD GATHERINGS IN CHICAGO

Enthusiastic Preparations for Milwaukee Convention

OTHER CHURCH NEWS OF CHICAGO

The Living Church News Bureau
Chicago, June 22, 1908

THE Chicago Local Assembly of the Brotherhood of St. Andrew has usually held a large meeting in June, which every local chapter in the diocese has been invited to attend. This general gathering has been postponed this year until September, and in its stead there have been arranged five sectional conferences of the chapters of the diocese, each of which has been or will be addressed by Mr. John H. Smale, the secretary of the Executive Committee, by Mr. Courtenay Barber, and by Mr. R. C. Fergus of the Executive Committee. The North Shore chapters thus assembled at St. Luke's, Evanston, on the evening of June 12th, and the North Side chapters met at St. James' parish house, on the evening of Tuesday, June 16th. The nine chapters on the West Side met at the parish house of the Church of the Epiphany, on the evening of Wednesday, June 17th, the speakers on this occasion being Mr. Smale and Mr. Barber. Mr. Smale spoke with great earnestness of the high ideals of Brotherhood work, and both he and Mr. Barber aroused the men to a pitch of great interest in the forthcoming Milwaukee Convention, to be held from October 14th to 18th. A number of pledges for contributions to "The Forward Movement" were signed, and the desire to attend the coming National Convention was felt by all. Never before has the National Convention met so near to Chicago, though it has met in this city more than once. The opportunity of sending large delegations so short a distance is being realized rapidly, all through the Brotherhood circles of the diocese. These sectional meetings will close on Tuesday, June 30th, with a gathering of the "Burlington Route" chapters at St. Paul's Church, Riverside.

MUSICAL SERVICES.

Though most of the Chicago parishes where special musical services are held once a month, or where organ recitals are given regularly, closed these festivals and programmes by the end of May, St. James' choir, Chicago, continued its monthly Sunday afternoon festival services into June, and a fine order of music was accordingly sung at the 4 P. M. service on Trinity Sunday. Mr. Clarence Dickinson, the organist and choirmaster, has played a recital of a half dozen numbers in connection with each of these special services. They have attracted large congregations, as a rule, and the music has always been of the highest character, well maintaining the standard for which St. James' choir has stood for many years past.

At St. Mark's Church, Mr. Hugo P. Goodwin, the organist of the parish, gave his ninth recital of this season on the evening of June 17th, and will resume these monthly programmes in the fall. Mr. Goodwin's programmes have in each case been largely devoted to the works of a single great composer for the organ, and in this respect have varied from the usual style of programmes given by our organists. The number of parishes where these high-class organ recitals are regularly being given through the fall and winter is increasing steadily. Such popularization of the organ has made rapid progress during the past year or two in the city and suburban parishes. It is deepening the appreciation of the organ among the people generally, and it is developing a fine grade of organists, with ever-increasing standards of musicianship, in this great center of music.

RAISING FUNDS FOR CHOIR CAMPS.

Several of the choirs regularly put off their principal effort at raising the money for their camping-funds until after Easter Day is past. It makes Eastertide and the following seasons very busy weeks for many of these hard-working organizations, for it is no slight undertaking to prepare an entire opera in five or six weeks, as is frequently done by our best choirs. Thus St. Peter's choir have learned and sung the ever-popular "Pirates of Penzance" since Easter, two performances having been given in the parish house during the first week of the Trinity season. St. Luke's choir, Evanston, which has lately been placed in the charge of Mr. Ernest Sumner, organist and choirmaster, has also accomplished a similar effort, in giving an entire opera for its camping fund, as has also the choir of Christ Church, Woodlawn, while Epiphany choir this year surpassed any of its previous achievements in this line, on the

evening of June 9th, when over 1,000 persons came to its camping-fund opera, at the People's Theater, on the west side.

WOMAN'S AUXILIARY MEETINGS.

Since the annual meeting of the Chicago branch of the Woman's Auxiliary, there have been several well attended local meetings of Auxiliary branches, which have been addressed by the diocesan president. Those at St. Edmund's mission, at St. Philip's Church, and at St. Barnabas' Church, held during Whitsuntide and the first week of Trinitytide, were attended by large numbers of women, including, in some instances, visitors from the neighboring parochial branches.

SUNDAY SCHOOL EXAMINATIONS.

Many of the Sunday schools of the diocese are now adopting the custom of holding written examinations on the last Sunday but one in June, and commencement services on the last Sunday of June, with awards and diplomas, thus approximating more and more the true ideal of well-ordered educational work.

AT THE REPUBLICAN NATIONAL CONVENTION.

Every one in the diocese took especial pleasure in the fact that the Rev. W. O. Waters, rector of Grace Church, was invited to offer the opening prayer on the second day of the great Republican National Convention, held in Chicago during the first week of Trinitytide, to nominate the Republican candidate for the Presidency of the United States. Four years ago the Rev. T. A. Snively, now in Europe, enjoyed a similar privilege.

TWO ANNIVERSARIES.

Whitsunday marked the twenty-first anniversary of St. Peter's Church, Chicago. It seems scarcely credible that in but twenty-one years the little band of Church people which met on Whitsunday, 1887, in the front room of the cottage home of Mrs. Charlotte Givins, at 1734 Briar Place, and joined in the services led by two laymen, Samuel C. Edsall and Frederick W. Keator, both of whom were lawyers just beginning their practice in Chicago and both now Bishops, should have expanded into the largest parish in the West, and one of the largest in the entire American Church. Few data showing the wonderful growth of Chicago are more striking than these items concerning the great parish of St. Peter's. On this Whitsunday the rector, the Rev. A. W. Griffin, preached a valuable historical sermon.

The Rev. Charles H. Young has recently completed his fifth year as rector of Christ Church, Woodlawn. When he came, in 1903, the Easter Communions were 385. In 1908 they were 700. The number of communicants in 1903 was 485. Now there are 875. During these five years there have been 347 souls baptized; 361 have been confirmed; there have been 137 marriages, and 163 burials. The parish is giving nearly four times as much to missions as it did in 1903, and as a natural result, a debt of nearly $10,000 has been wiped out, and about $2,000 has been raised as a nucleus for the new church building, which is greatly needed. More than this, the annual deficit has nearly been wiped out, so that the Easter offering can now go towards forward work, instead of being needed to fill up the gap in the year's income for current expenses. The Rev. C. H. Young will conduct a Retreat for the Sisters of the Holy Nativity and the Associates of this Order in Fond du Lac, during the last week in June.

TERTIUS.

ANSWERS TO CORRESPONDENTS.

[*Continued from Page* 306.]

second century A. D. or even earlier. It superseded immersion as the common method in western Europe about the thirteenth century, probably by reason of the larger extension of Christianity into cold countries and because of later habits of people with respect to clothing.

CATHOLIC.—If, for any reason, a priest asks a penitent to seek another confessor, it would, in our judgment, be proper for the penitent to acquiesce, not being able to pass judgment upon the priest's reasons; and it would be unfitting for us to express an opinion as to the validity of those reasons.

TO MOST of us there comes at times a sense of weariness. The diligent man is of necessity weary at the end of a day of hard work, whether it be mental or physical. When the sunshine has gone out of the indolent man's day of time-killing he, too, feels weary, but in an altogether different way. To him is denied the refreshing, uplifting conviction that he has striven all day long honestly and energetically to do his duty "in that state of life in which it hath pleased God to call him." True it is that there is a weariness of which no man is ever ashamed, but the delight of which, alas! is known to too few. It is the weariness of continual well-doing. Would there were more of it!—*Canadian Churchman.*

"A LOVER OF HOSPITALITY, A LOVER OF GOOD MEN."

THE public services of Peter White of Marquette, Mich., who died recently in Detroit, have already been chronicled in THE LIVING CHURCH. More important still, and more interesting, is the story of his personality, which is told in a sermon preached in St. Paul's Cathedral Church, Marquette, on Trinity Sunday, by the Right Rev. G. Mott Williams, D.D., Bishop of Marquette, the major part of which follows—not only as being the record of the life of a man distinguished in Church and State, but principally because of the living value of that life:

"A lover of hospitality, a lover of good men."—Titus 1: 8.

These words are designed as a small tribute to my best friend, my second father. I should owe them to him had he not been a public man. But, he being a public man, I owe them to him still more, and to the public, as well; because, conspicuous as was his example, few were so placed as to know the extent of his private virtues. I think no one knew them all.

Always by resolution of his associates, and not by his own procuring, many public charities and beneficences have been connected with his name. The immensity of his private charities could be first dimly surmised from the behavior of the many widows and humble people who thronged the pathway of his funeral honors, or approached his casket with tokens of personal grief.

Perhaps his public career has been for the time, at least, sufficiently treated. It should be of absorbing interest to us here, however, to treat of him as a Christian man. Let us look at him from boyhood up, as a Christian.

He was baptized in infancy in Zion Church, Rome, New York. The Episcopal Church, now strong, was then relatively very weak in the state of New York, revolutionary prejudices against things English not having been outgrown. He was already motherless, when in his early boyhood his family removed to Green Bay, Wisconsin, into frontier associations. These associations always throw us into touch with many views and acts neither gentle nor fair to behold. From thirteen till nineteen years of age he was caring for himself at Mackinac, or, on the lakes as a sailor or boatman, or, in Detroit. Mackinac was not then a very good place to grow up in. It was a fur trading station; thousands of Indians came there for annuities and trade; there was much drunkenness and great profanity. There are always strong virtues on the frontier, but the dark side of things cannot be denied. Looking forward from that time, an observer would have said, that a little motherless boy had about as much chance as a stray dog. Stray dogs often find friends, and Peter White found many. And for every kindness showed him he held a lifelong memory, he embalmed it in affectionate mention, he kept green and fragrant the names of his boyhood's friends. No draft was to great to draw on his gratitude. Many persons, with otherwise faulty characters, will be long remembered by name, chiefly because they had been in some way kind to young Peter White.

Such rude early associations, so much strong drink and hard behavior in his environment must have been a terrible test, yet he grew up a religious man, with mind and speech singularly free from taint of these things. Most of us date our religious impressions to a mother, to sheltered surroundings. This unsheltered lad was early religious, and once arrived in this community, began to build a church before he began to build a home.

Refinement is an outflow of religion. Refinement appealed to him early. He recalled and would repeat to his last days long selections from patriotic, generous, sympathetic authors in whose words he delighted, committed to memory in his early boyhood, and of his own accord, for he loved to learn. His mind, well stored with these good things, was little damaged by outside storms.

His religion was of the active kind. He not only professed attachment to the Episcopal Church, but he invariably attended his church. In all of his wanderings, his first care was to seek out the church and the clergyman. From all over the country, I have had frequent and enthusiastic inquiries about him from clergymen who knew him only in passing, but nevertheless knew him for a benefactor.

He not only went to church, but he became a zealous Sunday school worker, remembering his scholars all through after life. He not only worked himself in Sunday school until the exigencies of a business life demanding constant travel prevented, but he inspired others to work, and no day seems to have passed without thoughts for the welfare of the Church. To his last days he visited the Sunday school more often than any other person not actively engaged in it.

He was a thoroughly convinced Churchman, but he believed in helping other people through their religion, because his own helped him. He gave, therefore, to every Church without distinction, as a citizen and a friend of morality.

He kept the Church's seasons. Lent was to him a pleasure more than a discipline. When there were daily prayers in this Church, no one was more constant. If he saw attendance failing, he took responsibility, and brought to Church and prayer those whom he could most directly influence.

He was a very frequent communicant, and always at an early

service. He was often the only man who came to the altar on that day, while younger men slept. He feared no weather, and he slacked in no duty because others were neglectful. I have seen him come to this house of prayer on his snow shoes when the streets were otherwise impassable.

To him God gave much, but from him God also took away. "Whom the Lord loveth, He chasteneth." The story of his losses and how he sustained them is more inspiring than the tale of his active achievements. He invested money very largely in everything that might help Marquette. If the plan failed, he invested again in something else. There was never a losing venture unless he lost too. But he lost neither faith, courage, nor cheerfulness. He lost beloved children; his bereavements were repeated again and again. An intense lover of children, when terrible losses left him one only son remaining, that son budded into glowing youth, and then died. And then the only daughter who remained at home, grown to splendid womanhood, the flower of this community, a true child of God, the companion of his soul, the prop of his age—she too died, without warning, a loss indescribable.

He tasted ingratitude, as well. He had enemies whom he had befriended, against whom his weapon was silence, and some of whom he still helped in round-about ways. And through all this he remained the sweetheart of his wife, the friend of all little children, the refuge of every man in failing circumstances, the reliance of widows and orphans, the red man's best friend.

I knew him well in trouble and sorrow, and under the most intimate and confidential circumstances he allowed himself no complaining against God's will. And when the crowning sorrow came, and she who had been for nearly fifty years the love of his heart, and half of his life, died in his arms, he found his consolation in redoubled efforts for the public good. He denied no call. His generous heart said "yes" to every good cause. The motive of his life was love. . . . .

He was a "Lover of Hospitality." His face shone upon his guests. They tasted once his cheer, and came a thousand miles to taste again, not so much table fare as his own cheer. He loved companions, and when bidden to a feast, entertained more than he was entertained.

He loved nature in her softness and her wildness. Until he was physically unfit, and even after it, he tramped the woods, or swung the paddle, and took his friends along.

He loved to be busy; he was never idle. He seems to have cared nothing for money except as a token of successful work, of just recompense, or as a means of good. Though he accumulated a fortune, he was the cause of much greater wealth to others than himself. He gave freewill services to city, state, individuals and the community, which were beyond price. Had he been a paid attorney, millions would have been a fair reward for these unpriced labors, successful as most of them were.

He loved good men. He found them everywhere. His friendship called out good traits in men who had little self-confidence ,and without his faith in them would hardly have tried to excel. He was the warm, admiring and deeply cherished friend of great statesmen, scholars, merchant princes; he was as deeply attached to his guide, his servant, his inconspicuous neighbor, the teacher in the schools he loved, or the laborer in the parks. His intimacy was shared at one time by the President of the United States, Grover Cleveland, and Kaw-baw-gam, the old, blind, helpless Indian, whose roof and maintenance was so constant a charge to him. He gave honor where honor was due. To him, an honest man was man enough, a faithfulness in small things deserving of the right hand of fellowship.

He was a lover of God. His religion did not express itself so much in words as in deeds. But I know he loved God. He loved the House of God, and he loved it to be glorious, fragrant, and bright. He loved all fellowship that draws us near our Heavenly Father. He loved the poor, who are Christ's representatives. He loved the clergy and Fathers of the Church.

For myself, I think I echo what many others have felt before, that much of my work which has been perhaps less unworthily performed than other has been undertaken because he seemed to believe I could do it. To be believed in is much of a man's inspiration, whether by wife or friend. That Peter White could put faith in men after so much chilling experience, that he could do it again and again, seems to me a godlike quality and to mark the friend of God. I am a bereaved man; I cannot venture too much.

When some of the old worthies of the Church were met within council or in travel, Bishop Whipple would be apt to say: "How is Peter White? He did so and so for me." Or Bishop Hare would echo the question or the tribute. Or a Worthington or a Neely or McLaren or Seymour would say, "He was my good friend and host or helper for many years." Or some obscure man would pay him a similar tribute with glistening eye.

What was he doing on these many business trips? Was it all business? You know how absorbing such cares and interests are, how unapproachable and forgetful of amenities many busy or great men become. Not so many months ago, a sick member of my family had to spend some painful time in a Detroit hospital. Mr. White was then alternating between Detroit and Ann Arbor on public and banking business and times were anxious. But every day, for several days, he came to see his sick friend, and passed from her bedside to another in a different hospital, where was a woman, sick and poor, a distant relative, without claims that many would recognize, for whom he made himself responsible. He was himself far from well, and the weather very inclement. "Pure religion and undefiled before God and the Father is this." These visits were patterns of what he was doing all the time. And he made no formal, purely formal calls; they were all friendly, cheery visits, worth floods of sunshine.

You all know Mr. White's devotion to this parish. You can hardly know how many of our parishes he helped, or how wide his corporate interest in the Church really was. He was never too busy to go to a diocesan or general convention, and, wherever he was, he was giving, often through another diocese.

As long ago as 1873 he and Mr. P. M. Everett conceived the idea of a separate diocese for the Northern Peninsula, and offered to raise the endowment of $30,000 which was thought sufficient. There seemed then to be constitutional objections in the way. In 1889 he was instrumental in carrying through the House of Deputies a proposal for a Missionary District, which failed in the House of Bishops. In 1892 the House of Bishops agreed to the proposal, but it only succeeded in the House of Deputies through great efforts on the part of Mr. White, and after he had personally guaranteed a large part of the salary of a Bishop to be chosen.

In 1895, when the independent diocese was erected, he was the prime mover, and raised the endowment fund required. Some misunderstanding and opposition arising after the episcopal election, his personal work was directed to removing the objections, and matters were settled on the present basis.

This gave you and him a very young Bishop, without much experience or standing, with whom to begin diocesan life. It would have been natural had he tried to lead me, to control my judgment, to consider his own years and long residence, his many services, more than my official standing. He was very far from this. I had advice when I asked it. But more than that I had a deferential loyalty which it is difficult to describe, and which I have but once before seen paralleled. In affection I was a son, but in the Church he held me as a father, and he was in all things as the child of the Church. He seemed to realize to the full the necessity of the Church as the Institution of Christ to support the personal religious life. One had never to argue this much neglected point with him. It was God's way, and so it became his way.

I think therefore that his life becomes a fine commentary on what religion really is. With some people there is a great cleavage between Sunday and Monday.. It was not so with him. His life seemed pretty much of one piece. Worship, duty, sentiment, faith, kindliness, pleasure, business were all woven together and ran into one another. God was in his life. That is the essential part of religion. And thus he was a good man, not indeed without faults, but better than many a man who has fewer faults, because there was so much positive virtue. The activity of his goodness left little time and much less reason to dwell on any faults he may have had, for they did not change the immense, overwhelming impression of goodness. He was about as much of a man as any one can conceive. A man can hardly be more than industrious, honest, faithful, brave, clean, long-suffering, reliable, a leader, a helper, a nurse, a prop, a staff, a father, a counsellor, a citizen, a standard bearer. He was all these, and a Christian. If Christianity has ever appeared to you unreal or effeminate, a womanly thing, I am not denying him a heart as tender as a woman's, but he was so much a man's man, because he was a Christian. He used all the tools of hard labor, and labored hardest. If no one else in the community could do a thing, he could and would. He might have been a man of mark without much religion. There have been such men among us. But he became the one citizen, the embodiment of true Americanism because he was so thoroughly religious. For self-sacrifice was as much a part of his life as was self-help. He was so great among us because his pattern man was the Man Christ. . . . . .

Let it be then no passing grief that we commemorate, but let it become our great tradition. Here too a great and good man laid foundations. When we mention him let us say as they said of Christopher Wren, "If you want to see his monument, look around you," or with Hamlet, "He was a man, take him all in all, we shall not see his like again." And then to our latest descendants in homely phrase of our own, "Had you known him, children, you would have known him for a friend. He would have showed you that it is heavenly gentleness that makes men great. He loved all our living and our dead. We know, for we have clasped his hand, we have seen him smile, we have seen him weep."

"Lord, keep his memory green!"

WORSHIPPERS are divided into three classes. There are those whose whole service is sheer and gross hypocrisy. A second class is made up of those who would shudder at wilful hypocrisy, but they serve God with a *divided heart*. The third class consist of those who bring *the whole heart* into God's service. This is a form of expression often used in Scripture. It declares, not absolute perfection in the service offered, but the sincerity and earnestness of the worshipper. It is the opposite of *feigned*. The first great element of true religion is godly sincerity. When we begin to worship and do other duties with our *whole heart*, we begin to live. Without this all our doings are *dead works*, offensive to God.—*The Lutheran.*

The Diocesan Conventions.

WASHINGTON RE-ELECTS BISHOP BRENT.

BISHOP BRENT was again elected last week to be Bishop of Washington, after five ballots had been cast.

In accordance with the letter issued by the Rev. Dr. McKim, president, the diocesan convention reassembled at 10 A. M. June 17th, in the Church of the Epiphany. After a celebration of the Holy Communion, the president called the meeting to order, stated the purpose of the gathering, and gave a full account of his management of affairs since the former session of the convention. The whole morning was devoted to routine business and 2 P. M. was fixed as the hour to take up the election of a Bishop of the diocese.

After luncheon, at the hour named, the convention proceeded at once to the nomination of candidates, and the following were nominated: The Rev. R. H. McKim, D.D., Right Rev. Charles H. Brent, D.D., Rev. George C. Carter, Rev. William M. Grosvenor, D.D., Rev. Alfred Harding, D.D., Rev. W. M. Morgan-Jones, and Rev. P. M. Rhinelander.

The nomination speech of the Rev. Dr. Devries for Bishop Brent, and also the speech of the Rev. Dr. C. Ernest Smith centered about the point that Bishop Brent did not have sufficient time to consider the call given him. He was not at that time in possession of the letters from the diocese and others in this country, and above all, that the cables sent him had the effect of hastening his decision. Bishop Brent was elected on the fifth ballot. The ballots were as follows:

	—CLERICAL—					—LAY—				
	1	2	3	4	5	1	2	3	4	5
Dr. McKim	24	24	24	21	28	23	25	26	28	26
Bishop Brent	28	33	34	35	37	27	29	34	34	38
Dr. Harding	4					6	2	2		
Dr. Grosvenor	2	1	1	2	1		1			
Rev. G. C. Carter	5	8	8	8		15	11	7	6	5
Rev. P. M. Rhinelander			1	1	1				2	1
Rev. W. M. Morgan-Jones	3	2				2	2	2		
Rev. C. E. Buck	1									
Rev. T. J. Packard	1									

When the president *pro tem.*, the Rev. Dr. McGrew, announced the result of the ballot, which had again elected Bishop Brent, the Rev. Dr. McKim moved that the election be made unanimous, saying that he wanted it understood that since the election was over, he, for one, wanted all the weight possible to go with the announcement of the election to Bishop Brent. But this motion was defeated by six negative votes.

It was then agreed to cable the following message:

"Bishop Charles H. Brent, Manila, P. I.:

"You have again been elected Bishop of Washington. Affectionate greetings."

The convention then adjourned to meet in October at the call of the president, if necessary.

VERMONT.

ACTION indorsing the wise words of the Bishop concerning Canon 19—reported in another column—and some revision of the canons, were the chief matters of interest at the diocesan convention.

The convention was held last week in Burlington, and began with the innovation of a social reception on the preceding evening, whereat the clergy and laity were brought together and made acquainted.

THE BISHOP'S ADDRESS.

The Bishop explained the nature of the Lambeth Conference, as elsewhere quoted, and treated of a number of subjects that had come before General Convention; especially the resolutions on Sunday observance, on better salaries for the clergy, on the creation of a clerical pension fund, and on reports of contributions for diocesan missions to be made to the general Board of Missions.

ACTION ON CANON 19.

The Bishop's utterances on Canon 19 were referred to a committee consisting of Rev. W. T. Forsythe, Rev. H. A. Flint, and Rev. Alfred Taylor and Messrs. H. W. Allen and H. A. Cramton, which subsequently presented this report to the convention, which was unanimously adopted:

"WHEREAS, The quiet and peace of the Church has lately been disturbed by discussions arising from the recent amendment to Canon 19 and by certain most patent misinterpretations of the meaning of said canon: therefore be it

"*Resolved*, That this convention desires to express its sincere thanks to the Bishop of the diocese for his clear and unmistakable utterances in his convention address respecting the meaning of said canon and for the assurance that in the diocese of Vermont there will, with his authority, be no departure from the ancient and primitive practice of the Catholic Church as this is required in the preface of the ordinal, and sustained by the Constitution of this Church and the canons of this diocese. Be it further

"*Resolved*, That it is the belief of this convention that the position thus established by the Bishop expresses the sentiment of the Church at large in the diocese of Vermont."

Considerable time was occupied by a consideration of the report of a committee appointed at the last convention to revise the diocesan canons, chiefly with a view to bring them into harmony with the canons of the General Convention. Most of the recommendations proposed were adopted. The chief debate was upon a proposal to grant the suffrage in parish meetings to women, which, after a long discussion, was negatived.

The report of the missionary committee showed an advance in the missionary work of the diocese, chiefly by the appointment of a diocesan missionary for temporary work, mainly with the view of discovering our scattered communicants in places without established ministrations of the Church.

At the meeting on Tuesday, interesting and illuminative addresses were delivered by the Rev. D. L. Sanford, the newly appointed diocesan missionary, on his work, and by Rev. A. L. Wood.

The salary of the Bishop was by a rising vote increased from $3,000 to $3,600. Officers and committees were generally re-elected.

SOUTHERN VIRGINIA.

BISHOP RANDOLPH'S words with respect to Canon 19 did not pass unchallenged, as stated below. The only important matters discussed were provision for the Archdeacon and a new canon on missions.

After the Bishop had concluded his address, Dr. Barnwell asked permission to present the other side of the question on Canon 19, and made an impassioned protest against opening the pulpit to others than Episcopal clergymen. "To allow any and everybody to preach from Episcopal pulpits would tend to the casting down of the clergy," he declared in effect. "A preacher must be an ambassador of God, a messenger from Christ. The right of a man to preach must be grounded on something, and the action of the convention in amending the canons is dangerous, and likely to result in evil." Bishop Randolph followed Dr. Barnwell, his address being in the nature of a reply to the other's contention. The resolution of Mr. Barnwell's petitioning the General Convention to rescind its amendment, was decisively defeated.

The Archdeacon's salary was raised for this year by means of a roll-call, the delegates pledging the various congregations for certain sums. In the future, the money needed for this purpose will be charged to the diocesan missionary fund.

The membership of the Standing Committee remains the same as last year with the exception of the substitution of Rev. James M. Owens of Norfolk for Rev. John J. Lloyd, recently elected Archdeacon. Dr. Lloyd declined re-election, pleading that his duties in his new field would not allow him to attend to the work of the committee as it should be.

The following canon on missions was referred to the Committee on Constitution: There shall be a board of missions, elected at each annual Council, who shall be charged with the duty of collecting and distributing the funds needed for the missionary work of the diocese; the general duties and authorities of the board being substantially those of the Board of Missions of the general Church. The board shall consist of the Bishops and Archdeacons, four clergy and five laymen elected from one Convocation, and of one clergyman and one layman from each Convocation outside that in which the majority resides. The board shall meet quarterly at a designated place and day. In event of vacancy on the board between sessions of Council, said vacancy shall be filled by the board.

THE BISHOPS ON CANON NINETEEN.

THE BISHOP OF VERMONT.

THE new clause added to Canon 19 has caused—and in the way in which it has been used, has naturally and legitimately caused—no little anxiety and distress to many earnest, devout and sober Church people. Before the amended canon took effect I expressed my judgment as to the meaning and limitations of the new clause, both in our diocesan paper and in my official notification of changes made in the canons." (Repeating it) . . . . .

"In an essay on the 'Prophetic Ministry in the Christian Church,' published in THE LIVING CHURCH for January 25th, I examined one leading and, as it seems to me, fallacious argument which has been urged in favor of a wide interpretation of the discretionary power recognized as belonging to the Bishop. This essay I reprint as an appendix to my Address to the Convention. In view of what has since happened I think it right to make the following further explanation.

"(1) I firmly believe that had the Bishops foreseen the use,

or abuse, of the permission which has obtained in some dioceses, the clause would have been rejected. I know for a certainty that it would not have received the unanimous consent of the House of Bishops, or, more strictly speaking, have been passed *nemine contradicente*. (2) It may be said, of course, that the Bishops should have foreseen the danger. Very likely; mistakes are made through hasty legislation. It is fair to state that it was after a long and warm debate on the proposed addition to the canon as sent up from the House of Deputies, and on various amendments to it proposed by the Committee on Canons in the House of Bishops, that on the very last night of the session, this form of the addition to the canon was proposed as a solution of the difficulty, and as sufficiently guarding (so it was thought) the Church's position. With extreme unwisdom, as I thought and said at the time, and as it proved, the Convention had pledged itself on the fifth day of its session to adjourn on Saturday, October 19th, the fifteenth day of the session. Consequently business was greatly crowded; the whole of the last week we sat morning, afternoon, and evening. By reason of these continuous sessions it was difficult, if not impossible, for committees to give proper attention to matters referred to them. . . .

"(3) Regulated permission for addresses on special occasions by experts on particular subjects, missionary or philanthropic, regarded entirely apart from any question of the speakers' ministerial status, was what I believe the addition to the canon was generally understood to provide.* Such a permission, or recognition of right, I am prepared to stand by and defend, as I am opposed to what I believe to be a misuse of the permission. To treat the canon as giving permission under the designation of 'a Christian man, not a Minister of this Church' for one who had been formally deposed from the ministry of this Church because he had become a Unitarian preacher, to give an address in church; to consider a 'special occasion' as covering a weekly exchange in preaching through Lent between the rector of a parish and a neighboring Congregational minister, or a course of sermons through the season by ministers of different bodies; or to authorize the sermon at the regular morning service on Christmas Day being preached by a Baptist minister;—such action (I say it with all deliberation, and with true personal respect for the Bishops concerned) is in my judgment to play fast and loose with obligations, and to make words mean anything we please. It is (however unintentionally) to connive at the breaking down of all discipline.

"(4) Moreover, anything of this kind is not, I am sure, really in the interest of Christian unity. With the thought of conciliating those who are outside, it leads to and accentuates disunion within our own fold. Devout lay people are alienated by having such strange, and, as they have been taught to believe, unlawful, ministrations introduced into their churches. And if in a particular parish such a course meets with general approval (I doubt if it would be lasting), it must be remembered that we are not organized on a Congregational basis. Individual parishes—or dioceses—have no right, moral, if legal, to please themselves and indulge their own vagaries, to the disquietude of their brethren. . . . . .

"Taking this ground, I need hardly assure you that in this diocese, so long as I am responsible for its guidance, the plain teaching of the Prayer Book will be upheld, and no man accounted or taken to be a lawful Bishop, Priest, or Deacon, in this Church, or suffered to execute any of the functions of the ministry, except he be called, tried, examined, and admitted thereunto, according to the form prescribed, or hath had Episcopal Consecration or Ordination.† Among the functions of Bishops, Priests, and Deacons in this Church, preaching, that is, the authoritative teaching of the congregation, is not the least important, authority for this function being expressly conferred after solemn questioning and prayers at the time of Ordination. Article XXIII declares that 'it is not lawful for any man to take upon himself the office of public preaching, or of ministering the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same.' Against any interpretation of a canon conflicting with the fundamental rule of the Church thus expressed in the Ordinal, I here record my protest in the most formal and official way known to me, addressing the clergy and people of my diocese in Convention, and intending to repeat the protest at the first suitable opportunity in the House of Bishops.

"That it may be understood that in this matter the Bishop is not expressing merely his own personal opinion, it may be worth stating here (especially as by a curious and singularly unfortunate mistake in the printing of the Journal, this is not clear) that on no division on the subject in the House of Deputies was the vote of Vermont, clerical or lay, given in favor of the addition to Canon 19 of the new clause in any of its varying forms."

THE BISHOP OF SOUTH DAKOTA.

"Apparently nothing could be more harmless than this amendment; but some of our clergy, so far as I have learned about sixteen out of 5,000, made the addition to Canon 19 the occasion of a secession from our Branch to the Roman Branch of the Church. The question arises, Had they not, long before Canon 19 was amended, turned face about from the direction taken at the Reformation by our Branch of the Catholic Church, as much so as if in our national life they had resolved to bring about re-submission to the British Crown? Had they not lost to such a degree sympathy with the general spirit and movement of the Prayer Book that withdrawal from our ministry had come to be their only honorable course? Were they not prepared for an exodus? The passage of Canon 19 simply said, 'Ready: one, two, three,' and off they went.

"Our Church professes to be, and tries to be, a Branch of the Holy Catholic Church and not a sect. It has not broken away from the universal Church in order to follow some particular leader. The road followed by any one man is not sufficiently wide for it; consequently its ranges of thought and feeling cover a large expanse. It follows inevitably that some of its parts must be very distant from the center. It must have a long line of edges. It is at these edges that other systems nibble. It is from these edges that pieces break off. The practical lesson is, keep away from the edges. Let us all draw together towards the center."

THE BISHOP OF SOUTHERN VIRGINIA.

"My only objection to the amendment is that the ministers of other denominations are designated as Christian men only. They are our brethren as heralds of the Cross, preachers of Christ, and are administering the Sacraments, which He ordained, to carry His gospel to the ends of the world."

SUNDAY SCHOOL ATTENDANCE AND CHURCH ATTENDANCE.

By W. E. PILCHER.

IT is a matter of considerable concern among thoughtful Church people that comparatively few Sunday school children attend the regular services of the Church, and it is the purpose of our consideration of the subject to ascertain the cause or causes that are mainly responsible for this lack and, if possible, to find a remedy.

The Church being the Body of Christ and the organism which is to nurture its children of all ages, it is obvious that they should be instructed in its teachings, in order that they may fulfil in the fullest measure the obligations and responsibilities, as well as secure the benefits that come to each one who is baptized.

There is no canon of the Church authorizing the Sunday school as a part of the Church's system, and they are of comparatively recent origin; but they are generally accepted by the Church as the best means at the present time for giving instruction to children in Church doctrine and Christian living, expecting that they will become faithful and devoted members of the Church at the same time.

This last object is largely lost sight of in the conduct of many of our Sunday schools, some of the children at least receiving the impression that their Sunday school is a sort of "children's church," and that as soon as the session is over they have fulfilled their obligation as far as Church attendance is concerned, and may then go home or elsewhere, leaving the attendance on the regular services of the Church for their elders. Is it not therefore a natural result that in many instances they grow apart from the Church, instead of into it?

These conditions are not in any sense local, as we find upon enquiry that in every part of the country the same evil exists and is deplored, as is evidenced by resolutions offered in the last General Convention held at Richmond by the Bishop of Georgia, which are as follows:

"*Resolved*, the House of Deputies concurring, That the attention of the clergy and lay workers be specifically directed to the painful exhibit of failure, in large degree, of attendance of the children upon the services of the Church, and that the clergy and their helpers be urged to make abundant provision for, and to the utmost of their ability secure, the attendance of the children upon the worship of the Church; also,

"*Resolved*, That the subject of non-attendance of the children upon the services of the Church be incorporated into the pastoral letter of the House, and that the clergy and lay workers be specifically urged to remedy this serious defect in the Christian nurture of children."

This pastoral letter has not yet been received, so that we do not know what remedies will be suggested by the Bishops.

In the report of the Sunday School Board of the diocese of Kentucky, at the last council, with reference to this same matter it was stated that one reason why children did not attend Church services more regularly was that in some Sunday schools the Prayer Book was used for the regular exercises, and

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"* If any will read (or re-read) the Replies of the Rev. Drs. Tyng, Canfield, Cotton Smith and Muhlenberg to the Pastoral Letter of the Rt. Rev. Horatio Potter to the Clergy of the Diocese of New York (1865), they will recognize that the addition to the canon, according to any strict interpretation of its language, *is* a distinct regulating and restraining of what had been claimed as an allowed liberty."

† Preface to the Ordinal. Prayer Book, p. 509.

that this encouraged the children to substitute these exercises for the Church services. It was also suggested that the devotional exercises in Sunday schools might be shortened to advantage, evidently with the idea that more of the time should be used for instruction, and then have the children attend the Church services, which they would be more likely to do if the offices of the Prayer Book were not used in Sunday school.

Assuming that every rector labors earnestly to have the adults of his parish attend the Church services, we all know that it is much more difficult to get them to realize *their obligations* in this respect if they have not had early Church training. This emphasizes the importance of training the children during their impressionable years to form the habit of Church attendance, because the children of to-day are to be the adults of a few years hence, forming our future congregations, and in their generation doing the same work we are trying to do now; so that while we expect our present efforts will show some immediate results, it is encouraging to feel that these influences will necessarily increase as time goes on, or in other words, that our efforts now, if properly directed, will bear fruit in future generations.

To digress a little in order to show a case in point where we believe proper Church training (which includes Church attendance) would have held a member of the Church instead of losing her.

There is a crucial test that comes to many young people at the time of marriage, where both are not members of the Church. If one of them has been well grounded in "the Faith" from childhood, almost without exception he or she, as the case may be, will be able to influence the other to become a member of the Church before or very soon after marriage, making another Church family; *our* case, however, has not this happy result.

We know of a young couple recently married, the man being a Presbyterian and the woman a member of the Church. Before they were married, the woman went to her rector (who has a parish in a neighboring diocese) and asked him what her duty was as to Church affiliation under the circumstances. He told her that she should go with her husband. Now if she had been properly trained, she could have made a Churchman of her husband instead of abandoning the Church herself; but we think the larger responsibility rests upon this rector, who at his ordination as a priest "in the Church of God," promised "to give faithful diligence always so to minister the doctrines and sacraments, and discipline of Christ, as the Lord hath commanded, and as *this Church* hath received the same, according to the commandments of God: so that he may teach the people committed to his charge with all diligence to *keep* and *observe* the same." We believe that much of the weakness of the Church, as in this case, comes from the lack of definite and positive teaching of the sacraments, the doctrines, and position of the Church, by some of its clergy, who are evidently satisfied to be as one of the Protestant sects, instead of holding the Catholic Faith which *is theirs* by inheritance and *should* be theirs by allegiance.

For the purpose of considering how we may influence the children to attend the Church services, we might at first divide them into two classes, though we will likely find that even those we would naturally place in the favored class have very little advantage over the others. In the first, or what we might consider the *favored* class, are those whose parents are members of the Church; but unfortunately many of our Church people who have children do not seem to realize their responsibility in the matter of having their children with them in church, and apparently take little or no interest in giving them Church instruction at home, not even to the extent of seeing that they learn their Sunday school lessons, depending solely on the little they can be taught in the short time they are in Sunday school.

Then there is the other class of children whose parents may be anything or nothing as far as their Christian profession goes, and these of course would necessarily have to be influenced by those who are interested in them, either as teachers or otherwise.

In the case of parents who seem to be indifferent about their children's church attendance, we think this matter has not been brought to their attention as forcibly as it ought to be. While earnest laymen can by their influence and example do much in the right direction, we believe the clergy can do more, and should speak strongly both from the pulpit and in private of the serious obligation which rests upon parents in this matter, first, that the children should be taught at *home* the fundamental principles and doctrines of the Church, and see to it that they learn their Sunday school lessons, and then it will naturally follow that they will want to take their part in the worship that the Church has provided for them.

As for the other class of children, who have no home religious training or Church influence surrounding them, we believe very much can be done to help them by the coöperation of the clergy with Sunday school superintendents and teachers, with a view to having them attend Church services. In some parishes this work is now being done with good effect through various means. Teachers make a particular point of taking some of their children with them to church, and those who attend are given marks which raise their average and prove an incentive. It is questioned by some whether it is right to provide an incentive in any religious matter, and while we would not think it proper to offer prizes for such a purpose, we do not see that there would be any impropriety in making some recognition in the way of higher marks for Church attendance, and we believe a child would outgrow any idea of reward, and attend the services from a desire to worship.

The Church's liturgy is so beautiful and promoting of reverence that we believe, if properly taught, it would appeal even to small children; and then as they grow older, there is such a wealth of information to be had in Church history and Bible study as to strengthen them in their faith and make them loyal and devoted members of the Church.

It might be objected that after children have attended the Sunday school session, the Church service would be too long for them, following very soon after, as it usually does. While this would be the case with very young children, when they have reached the upper primary department they would be old enough to take an interest in the services, and they would not be found tiresome.

For the benefit of the younger children a short service might be specially arranged for them in the church, say once a month, the older children also being present. This would help them to form the habit of church attendance, which if properly encouraged would become stronger and helpful to them all through life.

A person, whether old or young, will take much more interest in any service or occasion that he has a part in, so that we think it is important that children should be taught how to follow the service, and be provided with Prayer Books and Hymnals, as well as older people; and especially to be encouraged to join in the singing of the hymns, saying the Lord's Prayer and the Creed.

SAINT PETER.

Out by the shore—out by the shore,
On whose sands He had trodden so often before,
Again Christ called His fisherman son,
Just as He had when His work had begun,
When the nets were empty and morning came,
So again Christ speaks the fisherman's name—

"Simon! Simon, lovest thou Me?
The night of denial was hard for thee,
Truly thy net no meat has caught,
With sadness and fear is thy poor heart fraught—
Come back to Me, oh fisherman son,
'Tis morning! The long, dark night is done!"

And Simon answered, "Lord, indeed,
On Thee again would my lone heart feed,
Love Thee, Master? I do! I do!
Sorely with shame my denial I rue.
Take me back to Thy side once more,
And I'll not leave Thee till life is o'er!"

"'Tis well!" Christ answered, "and so thou art fed;
Who loves Me shall find Me his heart's true Bread.
And now, oh Simon! the hungry feed,
For many there are who the same Bread need;
Many there are who starve to hear
That men are brothers—that God is dear."

"Feed men, Simon, with this sure word,
Teach men to love Me as God and Lord.
So shall My Church on the firm Rock grow,
And My Kingdom come on the earth below.
So shall God's love cheer hearts forlorn,
And man's night of denial shall end with morn!"

CARROLL LUND BATES.

"IN MY FORMER parish in England," said an English priest recently, "it was the unvarying custom for me to say the daily offices with no one to make the responses but the old parish clerk. Each month as the 102d Psalm came around I had to exercise a most rigid self-control to keep from smiling as the old clerk would say: 'I am become like a pelican in the wilderness; and like an *howl* that is in the *dessert*.'"—*Seattle Churchman.*

Helps on the

Sunday School Lessons

JOINT DIOCESAN SERIES

SUBJECT.—*Bible Characters*

BY THE REV. ELMER E. LOFSTROM

SOLOMON CHOOSES WISDOM.

FOR THE THIRD SUNDAY AFTER TRINITY.

Catechism: V. Belief. Text: Prov. 1:7. Scripture: I. Kings 3:5-15. Parallel Passage: II. Chron. 1.

THE story of Solomon's choice has more than an historical interest. It describes a choice which in its essence comes to every boy and girl. The choice does not come in a dream, and it does not often depend upon a single decision; yet every one has to decide what will be the chief aim and end of life.

In studying Solomon's choice, notice that there were certain things which helped him to choose aright. He had just come to the throne of his father. He was a very young man, but he was using the language of humility when he called himself "a little child," for he was married and had a little baby boy a year old (I. Kings 14:21 and 11:42). But *he had already learned the importance of Public Worship.* Upon becoming king, one of his first acts was to go to Gibeon for the purpose of taking part in a grand service to Almighty God. He went to Gibeon because there was the great brazen altar of burnt sacrifice which stood before the Tabernacle (II. Chron. 1:5, 6). This magnificent service, in which he offered "a thousand burnt offerings," was a fitting acknowledgment of his thankfulness that God had fulfilled all the promises made to his father David. It was right that he should do it. At the same time it gave his reign an auspicious beginning. The young king not only took a definite stand, but by this service on so grand a scale he called the attention of the whole nation to the stand he had taken. This at once freed him from many temptations. Those who were Baal-worshippers understood that there was no use in trying to win the king to their practices. Boys and girls ought to form the habit of going to church for these same two reasons. First, it is their duty. Second, it makes it much easier for them to keep free from other temptations and tempters.

Solomon was modest and humble. This is a remarkable fact seeing that he was a prince. But now as he faced his life-work, he was oppressed with a sense of need. He realized that he was in need of learning how to do well the great task which was now laid upon him. The thing which impressed him as he came to the throne was not the fact that he was in the most honorable position in the kingdom. He was not puffed up with pride. He thought most of the duties which his position brought to him. He reveals here one of the secrets of success. He who would succeed must take account of what is needed to do that which is laid upon him.

Solomon not only recognized his lack, but he desired to remedy that lack. This desire was not an empty one. He was so anxious to supply his lack that he was willing to pay the price which the removing of the lack involved. He longed for wisdom. So has many another. Solomon's wisdom lay in the fact that he was ready to give up riches and honor and long life, if need be, to supply that which he lacked. Anyone as anxious for wisdom as that will get it. Solomon made a definite choice. He did not go on drifting. He faced the matter squarely and decided that the wisdom he longed for must be had whether he had anything else or not.

Solomon chose wisdom, but not for itself alone. The wisdom he desired he needed for a lofty purpose. He did not ask for wisdom in order that the world might call Solomon "the wise." He needed wisdom to do the work unto which God had called him. To ask for wisdom for such a purpose is no selfish matter. It takes account of the chief end of life. The wise choice is impossible except to the boy who intends to live his life as he sees that God wishes him to live it. When Solomon chose wisdom, he was choosing the means, not the end. The end had already been decided. But the end can never be attained except as we choose the right means.

Solomon's choice carried with it the lower things which he had not chosen. This always holds true. Money itself is never chosen for itself alone, but for the things which it carries with it. It is evident that the higher we choose, the more we shall have of the lower things. That makes it necessary to decide what means may and what means may not be used in attaining the success you have planned. Would you rather be rich than honest? Would you take more trouble to keep your social engagements than your religious ones? God always gives us more than we ask. Experience shows that there is no true success in life except in obedience to Him and His commandments.

When Solomon awoke, and understood that God had given him his choice, he made a thank-offering, and gave a feast to all his servants. In this way he again made public acknowledgment of his dependence upon God. This shows that *he recognized the fact that God is the only source of true blessedness.* When we prosper there is always a temptation to say, "My power and the might of mine hand hath gotten me this wealth." This is a dangerous spirit.

When you have gone over the lesson, and brought out these and other elements of success which you find in the character of the young Solomon, try to make your pupils really understand that God makes them the same offer He made to Solomon. Life is like the riches stored up in nature. To the miner, nature says, "The gold is here; dig for it and it is yours." To the young farmer she says, "There is wealth in this black ground; pay the price of intelligent toil and it is yours." No miner and no farmer can succeed who is unwilling to pay the price demanded for success. The life before the young boy is full of treasures and blessings which he may have for the taking. But they can never be had except as the conditions are fulfilled. The price for the blessings must be paid; but they are worth the price.

God gave Solomon his wish. The interesting decision between the mother and the impostor recited in the latter part of the same chapter gives an illustration of his wisdom. But God could not insure that Solomon would keep the wisdom given. God appeared to him a second time, and warned him of the conditions upon which he was receiving the blessings (I. Kings 9:1-9). Yet in spite of all, Solomon lost all that he had received, because of disobedience later on (I. Kings 11:1-13).

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

RELIEF ENDOWMENT AND PRESENT PENSIONS.

To the Editor of The Living Church:

IN your issue of June 13th, through an inadvertence on your part or that of Bishop Johnson, a note of his is headed, "The Clergy Relief Fund and Its Agent." In order to the success of the work Dr. Wilkins is attempting through the Five Million Commission and the integrity of the Clergy Relief Fund Corporation, the difference between these two ought to be clearly understood by Church people.

The General Clergy Relief Fund is the national and official society for pension and relief, covering the whole Church, incorporated nearly sixty years ago. The writer is the agent and assistant treasurer.

The Five Million Dollar Commission, of which Dr. Wilkins is secretary, was established by the last General Convention, held in Richmond, and was appointed to raise five million dollars for General Clergy Relief Fund pensions.

The trustees of the General Clergy Relief Fund have expressed their relation to the Five Million Dollar Commission in the following resolution:

"*Resolved,* That the trustees desire to express their gratitude and appreciation of the action of the General Convention in appointing a Commission to endeavor to secure the sum of Five Million Dollars for Permanent Endowment for pension and relief and would commend the matter to the Church as one of the greatest importance, and they hereby pledge themselves to do all in their power to aid the Commission in their work. At the same time they would call attention to the necessity of continuing the annual offerings for pension and relief, also recommended by the General Convention, in order that the trustees may be able to continue their work as at present conducted."

The effort of the Commission is to raise, outside of the regular offerings and contributions authorized and recommended by the General Convention for the General Clergy Relief Fund,

a great sum of money to be used by the trustees of the General Clergy Relief Fund as an endowment, the interest of which shall be applicable for pensions. With over 550 pensioners upon the list of the General Clergy Relief Fund the trustees feel they must safeguard the quarterly payments while this extra work is being done; a work which will ultimately put the Fund upon such a basis that we need not fear financial depression nor the falling-off of offerings. ALFRED J. P. MCCLURE,

Assistant Treasurer and Financial Agent of the General Clergy Relief Fund,

Church House, Twelfth and Walnut Streets, Philadelphia.

[The infelicitous heading to the letter of the Bishop of Los Angeles was due to inadvertence in this office and not on the part of the Bishop. We thank our correspondent for directing attention to it.—EDITOR L. C.]

HERESY AND HERETICS.

To the Editor of The Living Church:

I FEEL that I must say a word in response to your answer to Mr. Valentin's letters in THE LIVING CHURCH of the 6th of June. You undoubtedly will admit that the Catholic Church never tolerates heresy. However, you make the point that the Catholic Church tolerates heretics. There is a logical relation between a heretic and heresy that seems to me in itself overthrows your argument. But, coming to the question directly, you confuse the difference between formal and material heretics.

The Church tolerates heretics only so long as she can feel that they are not positively confirmed in their heresy. She hopes they may drop their heresy as soon as it is pointed out to them. She points it out to them before she takes action. Just as soon, however, as they become clearly heretical, clinging to their position and expressing it, immediately it becomes the bounden duty of the Catholic Church to expel them from her bosom. The Roman Church has done this with Loisy. The Episcopal Church did it with Crapsey. If there are others openly taking the same positions, it becomes equally the duty of the Church to drive them from her bosom.

When you make the statement that there are many heretics still in the fold of the Catholic Church, your statement is true only in the sense that there may be men who are silent, or unconscious, or in their teachings indefinite. There may be many such people in the Church. There may be influences in the Church tending to heresy. I deny, however, that it is possible for any Catholic Church to retain in her bosom open, avowed, and formal heretics, and retain her claim to catholicity.

The question, however, goes deeper. It affects one's attitude toward the gravest danger the Church faces to-day. The great danger confronting our Church to-day is the danger of adapting the word Catholic and some Catholic practices to a modern condition in a heretical way. Many men use the word "Catholic" to mean *comprehensive*. A Church is Catholic because it appeals to all sorts and tastes. The Episcopal Church is Catholic because the ritualist can find satisfaction; the philosophic intellectual can find his place; the simple person of Quaker taste can be satisfied; the whole circle of human tastes can be met and satisfied: therefore, the Church is Catholic.

This is sheer Latitudinarianism. I think a large number of men in our Church, claiming to be Catholics, either tacitly or unconsciously or explicitly accept this position. It means the destruction of the Catholic Movement and the overthrow of Catholic ideals. It is, therefore, the bounden duty of our Church papers representing the High Church position to battle bravely against it and to keep the issue clear.

CHARLES N. LATHROP.

Church of the Advent, San Francisco, June 11.

LETTERS OF DR. DIX.

To the Editor of The Living Church:

AT the request of Trinity Corporation, I have undertaken the continuation of the History of the Parish, and as the next period will cover the rectorship of Dr. Dix, I shall be much obliged if those who have any letters from Dr. Dix will kindly forward them to me, and I will undertake to return the letters, if so desired, after I have had a copy made of them.

I shall also be very much indebted if his friends and acquaintances will favor me with their recollections of the late distinguished rector of Trinity Church, and recollections of his boyhood and early manhood will be especially valuable.

Yours truly, ARTHUR LOWNDES.

92 Fifth Ave., New York, June 9, 1908.

NEW TESTAMENT GREEK.

To the Editor of The Living Church:

THE conclusions about the significance of the finds in regard to the great modern discovery concerning the New Testament seem to put the cart before the horse. Up to the discoveries at Oxyrhyncus, Egypt, New Testament scholars maintained that the Greek used was the result of the writers mixing Hebrew expressions and metaphors, as well as strong Semitic ideas and phrases, with the Greek language, and that it was not the Greek spoken or used outside of Palestine. This consensus of Higher Criticism is now forgotten because it contains the very unexpected death-blow to many of their deductions about the New Testament writers, for the discoveries at Oxyrhyncus prove that the Greek of the New Testament was that used all over the Roman Empire, and prove that the Hebrew language was not dead, but, on the contrary, so much alive that it had the power to impress itself on the current language of our Lord's time. The Hebrew language actually influenced classical Greek! Think what that means to those who have denied a knowledge of Hebrew to the Apostles! E. L. MACMAHON.

June 18, 1908.

CORPORATE COMMUNIONS.

To the Editor of The Living Church:

IN your editorial of last week's issue you refer to the importance of Corporate Communion in the Church as a means toward the improvement of our civic and municipal life. The experience of this parish during the last two years may offer an incentive to others in this respect. The director of our chapter of the Brotherhood of St. Andrew, Mr. Henry F. Peake, suggested the formation of a men's Communion League about two years ago. The League was formed. Every male communicant was invited to join. The membership card simply promises to be present, if possible, at the early Celebration on the second Sunday of each month. We generally have nearly half of the male communicants of the parish at this Celebration, and the effects on the parish have been excellent in very many ways. We started a Sunday School Commission League last month, using the early Celebration on the fourth Sunday in the month. On our first day, out of 98 members, 75 were present; and we believe the effect in helping to retain our older children in the school will be good. I intended waiting a few months before publishing the account of these movements, but your valuable article prompted me to write you now. JOSEPH RUSHTON.

Zion and St. Timothy, New York, June 18, 1908.

A CORRECTION—PROGRESS IN MASSACHUSETTS.

To the Editor of The Living Church:

IN your report of the fiftieth anniversary of the ordination of the Rev. E. H. Coley of Hamden, Conn., a friend of old, it is stated that there is no other church in that community. The Rev. Father Dullard, another friend of old, has been for many years the pastor of a flock in that community.

Apropos of Massachusetts diocese it should be borne in mind that the Rev. Phillips Brooks, while a rector in Boston, went to Maine and delivered the sermon at the ordination of a candidate into the Congregational ministry. Bishop Huntington, while rector of Emmanuel parish, Boston, stated to me that Bishop Eastburn would say to a sectarian minister seeking admission to the Episcopal ranks, "Stay where you are; you are doing well."

And when Grace Church, Amherst, Mass., the fruit of the labors of (the late Bishop but then) the Rev. F. D. Huntington, was to have its cornerstone laid, the clergy were not allowed to wear surplices in procession and were required to wear gowns.

It would seem that some progress has been made in the diocese of Massachusetts, even though not all that could be desired.

June 20, 1908. CHARLES COLLARD ADAMS.

WORK OF LAYMEN.

To the Editor of The Living Church:

A COMMITTEE of the National Conference of Church Clubs, with Mr. Robert H. Gardiner as president and Mr. Charles F. Chase as secretary, recommends a number of valuable topics to be discussed by Church Clubs, and mentions a

place where information may be had concerning some of these lines or topics. The source of information commended is without the Church, an organization having a Congregationalist for president and a United Presbyterian for secretary. There is no objection whatever to Church Clubs going outside the Church for information about work by Church laymen. I write merely to say that it is not, happily, necessary to do so. Of the lines of work to which this national committee calls attention of Church Clubs, more than half are now being done successfully by organizations of Churchmen. The same Churchmen, in addition, are carrying on six lines of work not mentioned by the committee.

The Church Laymen's Union is a federation of Churchmen's organizations in Pittsburgh, Buffalo, Baltimore, Springfield, New York, and other cities. These organizations of Churchmen have done and are doing splendid work. They are anxious that men in other cities know of their work. This work is not now being done by others, and ought to be undertaken in every principal city. Church Clubs and those not members of such clubs will be furnished on application with valuable information about the work, and definite suggestions how it may be started. It consists of the Church's missionary work, including that for negroes, work among immigrants, the maintenance of special services, including prayer services, which are the main suggestions of the national committee to Church Clubs, and in addition: (1) the extension of the Church in suburbs of cities; (2) the maintenance of schools to teach laymen how to work to advantage; (3) the holding of summer conferences for leaders among Church laymen; (4) the planning and holding of annual missionary conferences, such as have been held for three years in Louisville and for one year in New York; (5) the provision of a corps of speakers about missions; and (6) the support of outdoor or street meetings in summer. To meet Bishop Greer and make arrangements for the next annual missionary conference in New York, five hundred laymen recently attended a committee meeting in Synod Hall, New York.

The Church Laymen's Union, 23 Union Square, a federation of Church laymen's organizations, will be glad to give to Church Clubs and to everybody else valuable information concerning work that may be done by laymen to help the mission, the civic, the social, the outdoor, the conference, and the educational work of the world, in so far as laymen of the Church in America are responsible for it.

EUGENE M. CAMP,
President.

New York, June 19, 1908.

THE VISITATION OF THE BLESSED VIRGIN MARY.

JULY SECOND.

The fairest of earth's daughters
Goes forth from Nazareth
To greet her aged cousin,
The Blest Elisabeth:
How sacred was that meeting,
How tender the embrace,
When these most holy women
Gazed in each other's face.

We see in one the maiden
On whom our God conferred
Such grace as made her worthy
To bear the Eternal Word;
And in the aged matron
That mother we descry
Whose son shall pave the highway
For Mary's Son most high.

Filled with the Holy Spirit
Elisabeth confessed
The glory of that Mother
And of her Offspring blest;
The unborn prophet seemeth
To know his unborn King,
And Mary, filled with rapture,
Magnificat doth sing.

Dear Saviour, may we ever
Be visited by Thee;
In all our joys and sorrows
Vouchsafe with us to be;
We need Thy consolation
To lighten all our care;
We need Thy benediction
On every joy we share.

WILLIAM EDGAR ENMAN.

A STRANGE EXPERIENCE.

BY MARIE J. BOIS.

SUNDAY evening on board—Trinity Sunday—and, in the solemn beauty of a glorious moonlight I sit alone, realizing as perhaps never before the wondrous privilege of a daughter of the Church, who so wisely, so lovingly guides her children throughout her Christian Year. For the first time of the year I have had to forego the privilege of Holy Communion, but, as it was granted to me on St. Barnabas' Day, just before sailing, I do not regret it as much as I otherwise would have. My heart has been full the whole day of what Trinity Sunday means; of the great mystery of the Holy and Blessed Trinity. I have rejoiced to feel that, although worshipping apparently alone on that deck, thousands all over the world are even then singing praises to the Father, Son, and Holy Ghost, and now, as I sit in silent adoration, someone comes up to me and says: "I beg your pardon, but would you like to hear a coon preacher?"

My first taste of the South! I have heard of "coon songs," but a "coon preacher" sounds strange. Of course, I go, and truly it is *a strange experience.* Five young girls and myself—the rest of our fellow passengers are all men—sit or lounge in steamer chairs; several of the men are smoking. It is soon painfully apparent, though the preacher does not seem to notice it, that the men have asked him to preach for an evening's entertainment. Yet they are not rude, only their familiar appellation of "John," and their suggestions to him of this or that hymn, to which they keep time by clapping hands, is anything but reverent.

But, the—what shall I call it?—*rambling talk* of the "preacher" in queer sing-song tones, ending almost every sentence with an emphatic *"Yes, indeed!"* or, *"No, indeed!"* calling Paul and Silas, bringing in Jonah and the whale, Daniel in the lion's den, apostrophizing the books of the Bible, "What do you say, Corinthians?" "What do you say, John?" quoting at random, not always correctly, verses after verses in a most disconnected way, is truly the strangest *religious experience* I have ever known.

Yet we did not laugh; we joined in the singing, and soon we sang one of our own beautiful hymns—"Lead, Kindly Light"—most appropriate under the starry dome of heaven. The "preacher" could not join in this, and somewhat petulantly exclaimed after the Amen: "Oh! that's all right, but *I* don't know it." He could *speak* and *sing,* but did not care to *listen;* and, watching him as he stood there, after the collection had been taken up, I wondered as I began to realize what a problem the Church has with such a race to deal with!

The man was in earnest, he had *"got religion,"* but—could he be taught anything else but *emotional religion?*

IN THE CANAL ZONE.

The Bishop of Cuba, with Colonel Goethals, were travelling by rail across the Isthmus of Panama. The conductor came in for the tickets. The Bishop had a pass which he showed, and at which the conductor looked very casually, really not making note of the name. Then he asked the Bishop's companion for his ticket.

"I am Colonel Goethals," he replied.

"I am glad to know you, sir," said the conductor, "will you please let me see your ticket?"

"I do not think you understand," said the colonel, "but I am Colonel Goethels, the president of the road."

The conductor was most profuse in his apologies, saying that he had been on the road only one month, and that he had not had the pleasure of "pulling the president before."

Two days later the Bishop and Archdeacon Bryan were together on the same train, when the same conductor came in again. He was very sociable, and opened a conversation with them, saying that he had not seen the Colonel lately. When he noticed the Bishop's ring, which is a very massive one, with a very large amethyst, and he remarked upon its beauty, saying:

"I suppose that is your class ring? Gee! What a fine brass knuck it would make!"

Then they stopped at a station, and presently the conductor came in again, and said that he had just received his running orders at this station, and that he would have to stop the train at Mount Hope to let off the Bishop of Cuba, and the clergy with him, and addressing himself to the Archdeacon, called him "Bishop."

"No," he said, "I am not the Bishop; this gentleman here is the Bishop of Cuba. But why did you think of me as a Bishop?"

"Because," said the conductor, "you look so prosperous and well liking, while this gentleman here looks as if he were a *worker!*"

The Bishop and the Archdeacon are wondering which was complimented.

LITERARY

THE FRENCH SEPARATION LAW.

An Open Letter to Cardinal Gibbons. By Paul Sabatier. Translated by John Richard Slattery. Boston: Sherman, French & Co., 1908. Price, 60 cents net.

The Law of the Separation of the Church and State in France, while in some respects a most important event in the history of the world, has lost somewhat of its interest to Americans, and has been superseded by the conflict of the Roman Church with Modernism, a conflict of a more universal nature and of greater import to the religious thought of this young century. Yet it is well to have placed before us the views of such a man as M. Sabatier and to be able to read such an appeal to the authorities of Rome to rise above the narrow views of the mere present and to face the future that lies before Catholicism. M. Sabatier is a Protestant who sees no future for Protestantism in France; who, knowing the genius of the French people, realizes that they must be Catholic or nothing; and who has ever pleaded sympathetically with Rome to seize the opportunity.

This *Open Letter* was caused by the interview of Cardinal Gibbons published in the Baltimore *Sun* of December 14, 1906. His Eminence in that interview claimed to put before the American people the state of religious affairs in France for them to judge the right and the wrong. It is a decidedly *ex parte* statement. M. Sabatier, a loyal Frenchman, in this little book, answers that interview. Mr. Slattery gives, besides the translation of the Letter, the text of the interview, and the reader can compare the two. We venture to say, however, that Cardinal Gibbons had not studied the Law of 1905 carefully or read critically either the report of M. Briand to the French Legislature or that of M. Comte to the Senate, when the law was proposed. We feel equally sure that he had not studied the acts of the Constituent Assembly of 1790 or the Concordat of 1801. His interview is distinctly *ad hominum;* we have no doubt that he believes the truth of his assertions, but we have yet to learn that honesty of belief necessitates the truth of the statements. On the other hand M. Sabatier takes for granted that Americans know French history, especially that of the Revolution. We have in this country many students of the French Revolution, but the ordinary American considers that period simply as one of blood, when the guillotine dominated and Theresa Lafarges ruled. The truth is that the Reign of Terror was not all; it was only an episode in the course of events which began in 1789 and ended in 1870. Modern France can only be understood when this is considered. The conflict between the Church and the State in France began openly in 1790. It is ignorance of this fact and of the conditions of the *Ancien Régime* that makes the Cardinal assert, as he does, "that before the French Revolution all churches, all ecclesiastical lands and properties, belonged to the Church by as just a title as property is owned in our own country by the Methodists. . . . and that at the Revolution all buildings were confiscated by the *revolutionists.*" The question of the ownership of the property of the clergy before 1789 and its appropriation by the Constituent Assembly in 1790 would require too much space for us to discuss here. For those who desire to investigate for themselves, we refer to the *Archives Parlementaires,* in which are given the debates on the subject, and to the various books dealing with it. One thing may be stated here: in France of the *Ancien Régime* the Church was not considered a body apart from the nation. The idea of the Church as a body corporate aside from the State is modern. Consequently its property was not held in fee simple, but was in the truest sense property of the nation. It must also be remembered that in the Constituent Assembly were over three hundred of the clergy, many of whom voted for this appropriation, and, moreover, that this body was the representative of the nation and its acts were considered those of the nation. However, as M. Sabatier points out, the Pope, by accepting the Concordat, accepted the Revolution and its results, the alienation of the property of the clergy with the others. As to the payment of the clergy by the State, there is no doubt but that this was done, not in return for the Church property taken, but because Napoleon regarded ministers of religion necessary for the well-being of the State. Up to 1905, the ministers of two Protestant bodies, Jewish rabbis, and Mohammedan muezzins were paid by the State as well as Catholic priests; the Law of 1905 has, as its title, The Law of the Saparation of the *Churches* and the State. We recommend to those who desire to know the truth to study the documents themselves.

The Cardinal asserted that the French government, when it passed the Separation Law, was animated entirely by a hatred of religion and a desire to persecute. In support of this he quotes a newspaper account of an utterance of M. Viviani's as typical of the whole French government. M. Sabatier has answered this, but a careful perusal of the report of M. Briand would have shown him that, while the government was anti-clerical, it can scarcely be called anti-religious, unless we do, as Romans and the French generally do, confound religion with ultramontanism. One thing the French government to-day is determined not to do; they will not recognize the equality of the Pope as a ruling sovereign, or as one with whom they can treat on equal terms. They are determined, also, to consider in law the Roman Church on the same footing as the Reformed body or the Jewish organization. Herein is the crux of the whole matter.

We deeply sympathize with the curés made to suffer hardships when a compliance with the law would have carried nothing with it that was contrary to religion or to the Gospel, however much it would have against papacy. The French government has been patient in enforcing the law, not from fear or from lack of power, for, as M. Sabatier states, the law had the unquestioned approval of the French people, but because men like M. Briand desired to be just. Rome has given plenty of cause for reprisal. For many years it has been hard for a loyal Frenchman to remain in the Church; the policy of the Roman Curia has alienated thousands of Frenchmen. The charges of *La bonne presse* against men in high office has resulted in a repudiation of the Christianity it represented, and a neglect of religion on the part of the French nation. It is the knowledge of this that makes this letter of M. Sabatier's have so sad a tone.

To a knowledge of the controversy, this book is necessary, as well as Bodley's *Church in France* and M. Sabatier's *Disestablishment.*

H. P. SCRATCHLEY.

THE FOURTH GOSPEL.

The Historical Character of St. John's Gospel. By J. Armitage Robinson, D.D. New York: Longmans, Green, & Co. 1908. Paper, pp. 80. Price, 25 cents.

During Advent of last year the Dean of Westminster delivered three lectures on the historical character of the Fourth Gospel. These lectures, with an appended note on the alleged martyrdom of St. John the Evangelist, form the contents of the present brochure. Naturally, with the overwhelming mass of Johannine literature of the last few years, novelty of treatment is almost impossible and Dr. Robinson has shown great wisdom in not attempting novelty. Instead he has presented the reader with a plain apologetic, almost entirely based on the relevant works of Bernhard Weiss, than which no better course could have been followed.

The first few pages are devoted to the general question of interpretative elements in the Gospels, with the summary: "It is one thing to recognize a strong personal element in the construction of a narrative—it is quite another thing to suppose that incidents have been created for the sake of the instruction they are to convey" (page 10). Then follows the comparison of St. John with the Synoptists, the latter being reduced for this purpose to St. Mark. Sharp issue is taken with the theory (ably defended in English by Professor Burkitt) that the Second Gospel preserves a rigidly chronological order and the Weiss theory of predominatingly topical arrangement is adopted. For the strictly chronological framework of our Lord's ministry, then, the Fourth Gospel is to be preferred. Then the bulk of the book (pages 18-63) is devoted to a rapid study of the contents of the Fourth Gospel, on the principle that St. John designed his work to be interpretative and supplementary as regards the other Gospels. The most lengthy discussions in this part of the book are those regarding the raising of Lazarus (pages 32-44) and the Resurrection appearances, the former of these discussions being especially admirable. (A refutation of the corresponding section in Burkitt's *Gospel History and Its Transmission* seems to have been in Dr. Robinson's mind.) Finally, the appended note treats of the evidence of Papias (pp. 65-68) and that of the ecclesiastical kalendars (pages 68-79) for the martyrdom of St. John, the result being a rejection of the evidence as entirely inadequate. So in the eighty pages of the little book almost every phrase of the Johannine controversy receives mention and the lines of apologetic are ably suggested. The treatment throughout is unfailingly lucid and the work will tell the layman in criticism all that he really need know regarding the Johannine problem.

From the standpoint of general treatment all that can be said is that Dr. Robinson is master of his subject and has handled it with entire discretion and "to scale." In matters of detail, however, we may note the following passages: In discussing the relation between the Galilean and the Jerusalem ministries, there seems to be an exaggeration of the distinction between them. Could the Jerusalem ministry have been really "unconcerned" with Galilee (page 17)? We know that our Lord was watched in Galilee by emissaries from Jerusalem, and they naturally could not have forgotten what He had said at the capital—even if there had been no other channels for the transmission of information. Again, when we read of the "Marcan evidence" concerning the "fatal hostility" of Jerusalem (page 16), we feel that Weiss has been followed here too implicitly. There is no evidence at all in St. Mark that, up to Good Friday, any but the ruling classes were hostile. On the contrary, the common people are devoted to Christ (12: 37), even if superficially, and fear of the people restrains the authorities from decided measures (11: 18; 12: 12). For "Jerusalem," read "ruling classes,"—a change that involves a slightly different formulation of the problem. The same is true of the "slipping away" of the Galilean popularity (page 37). There is again no evidence for this, although it has become almost an exegetical dogma and has been highly elaborated by the "liberal" school, notably by O. Holtzmann. Schweitzer's demolition of this

somewhat hoary commonplace seems to have escaped Dr. Robinson. And the statement really has little bearing on the argument.

From a different point of view, is there very much gained for apologetic purposes by "simplifying" miracles? In the case of Lazarus, who was four days dead, we read that the body had been preserved miraculously from decay (page 34). Does this doubling miracles make the raising of Lazarus more "credible"? The caustic remark of the younger Weiss that "after all, Jairus' daughter was just as dead as Lazarus" seems very much more to the point.

There are two lines of apologetic that Dr. Robinson has left unused and to which reference may be made. In a close comparison of St. John with some of the special matter in St. Luke no one can fail to be struck by certain very remarkable parallels. When these parallels are brought into the discussion, the "gulf" between St. John and the Synoptists contracts materially. Unfortunately, there is no adequate investigation of this material as yet. In the second place, more explicit attention might have been called to the influence exerted by the translation of our Lord's words from Palestinian Aramaic into Ephesine Greek. This influence must have been considerable and to it may well be attributed more than a few of the Johannine "difficulties."

BURTON SCOTT EASTON.

MISSIONARY.

SOME TIME since, we observed that a series of missionary handbooks treating of Anglican missions, both English and American, would be of value to our missionary classes and other students of missions. It is a pleasure now to find that such a series is in course of publication in England, under the editorship of the Rev. T. H. Dodson and the Rev. G. R. Bullock-Webster. The series bears the general title, Handbooks of English Church Expansion. Three volumes have appeared, as follows: *Japan*, by Mrs. Edward Bickersteth; *Western Canada*, by the Rev. L. Norman Tucker; and *China*, by the Rev. F. L. Norris. These tell succinctly and very entertainingly of the planting and the progress of Anglican missions in those lands. Especially in the volume on *China* does the work of the American Church receive due appreciation, and it is a pleasure to read the eulogy from the author, an S. P. G. missionary in North China, of our educational work, as a result of which, he says, the native clergy of the American mission are "intellectually better equipped for their work" than those of the corresponding English missions; and it is an unexpected delight to learn that the excellence of our work is due to "the liberal support received from America, which has been on a scale that no English diocese dares to expect. But this fact," Mr. Norris continues, "while it explains much in the way of 'plant' which excites our admiration, if not our envy, has been due not a little to the definiteness of the appeals presented and the courage of those responsible for making such appeals" (page 129). We are very grateful for this testimony to the efficiency of our American Church mission in China, and are especially glad to direct attention to it at this time. And altogether apart from this, the series is one which we can thoroughly commend, and which will make it unnecessary for our classes in missionary study to depend so largely upon "unsectarian" literature. Volumes promised in the near future will treat of similar work in *Australia*, *South Africa*, and *North India*. [London: A. R. Mowbray & Co., each $1.00 net.]

MISCELLANEOUS.

The Shunamite and Other Addresses to Women in Missions and Retreats. By the Rev. Cyril Bickersteth. New York: Thomas Whittaker.

These addresses would be very useful to read at mothers' meetings or women's guilds. The author treats in a very practical way of "The Shunamite," "The Mother of Moses," "The Mother of Samson," "The Mother of Samuel," "Mary, the Mother of Jesus," "Ruth, the Little Captive Maid," "Esther," "The Shulamite," and "Phoebe and Priscilla." To these addresses are appended a sermon before the Women's Help Society—and the notes of a Retreat for Women, on the Epistle to the Hebrews. The whole volume is one which would be helpful to a priest in his parish work.

THOSE WHO HAVE felt the charm of the reminiscent writings of the Rev. Dr. William Wilberforce Newton will be pleased to learn that the first volume of his book of reminiscences is now ready for the press. In this volume—*Yesterday With the Fathers*—Dr. Newton deals with the religious side of the American Church during the last two generations. The other volume, now in course of preparation, will deal with the national, educational, and social side of American life. It is not only in his ample fund of original material, but in the simple diction, graphic and truthful delineation of character, with (over all) one mellow light of a genial spirit and quiet humor (so fascinating in the reminiscent perspective) that Dr. Newton's present volume will have its value as a contribution to the history of our own times, and win the loving interest of the reader.

A NEW EDITION has been issued by Thomas Whittaker of the excellent volume of family prayers, *The Church in Thy House*, by the Rev. Rufus W. Clark, D.D. (Thomas Whittaker, New York. 60 cents net.)

THE TORRENT.

FROM THE GERMAN OF FRIEDRICH VON BODENSTEDT.

The torrent thunders thro' its chasm of rock,
Rains silver dew upon the moss and trees,
Its fresh breath sends a coolness thro' the breeze,
It falls, the air doth tremble with the shock.

From rock to rock, without a pause it springs,
As if destruction threatened its delay—
While from below, from out the foaming spray,
Sound hollow, low, mysterious murmurings,
As if a voice, like God's voice from the deep,
Called to it, from its height adown to leap—
And in a crystal dress, all flash and gleam,
In wild tumultuous gladness down it rushes;
And from its height again unquenched it gushes,
Another, yet the same unceasing stream.

HELEN MAUD GREENSLADE.

SUMMER ATTRACTIONS.

BY STELLA PAUL CRAIG.

IN almost every magazine and newspaper we read at this time of the year, we find advertisements setting forth the numerous attractions of the various mountain and seaside resorts, or the quiet pleasures of farm life. The bathing, fishing, driving; the perfection of the "table"; the pure, fresh air; the attention paid to the patrons' comfort—all these, and more, depending upon the ability of the advertiser, are alluringly set before the travelling public.

But in any of these appeals to the "Summer Boarder," did you ever see any mention of Church facilities as an inducement? I do not remember ever to have seen any announcement of religious services in any of these notices, and yet we know that these places all depend upon the "Summer Boarder" for support, consequently placing their various attractions before the public in the most alluring manner possible. If a demand for religious services during the summer months existed, it would gladly be catered to, and the public duly notified to that effect.

If a traveller from this enlightened land should go into a foreign country and find any spot in which there were thousands and thousands of people without a Church home; strangers to the God they may or may not have heard of; indifferent to the divine appeal, "Come unto Me"; spending all their time in the pursuit of pleasure; devoting weeks, and even months, every year to following the dictates of their own idle whims and fancies, without a thought of the Saviour who made their very pleasures possible, the Christian would be horrified. Missionaries would be sent out at once, chapels would be built, and every effort made to bring those people to a sense of their duty—to win their souls to God.

Yet that very scene may be witnessed summer after summer at almost any of our popular seaside resorts. If we find a church at such a place, it is seldom visited by the travellers—the "transients," as they are called. Sunday, to them, is the same as any other day, only more exciting, more eventful; for the crowds are larger on that day and the bustle and confusion greater.

Is it possible that religion is incompatible with pleasure—with the pursuit of health and happiness? Just try it, this summer, and see. Try the restful, soothing, soul-healing effect of an hour in the cool, quiet village church, thanking the dear Saviour for all His blessings to you and to the whole world; asking for His protecting care over you during the weeks, months, perhaps years, that stretch before you, and listening reverently, believingly, receptively, to the parting benediction, and then see if you do not depart from that service and, later, return to your home from that vacation trip, refreshed in body and mind—nobler, truer, happier, because of the sweet peace that fills your heart, "the Peace of God, which passeth all understanding—the blessing of God Almighty, the Father, the Son, and the Holy Ghost."

THE ANTIQUITY OF MUSIC.

BY SCANNELL O'NEILL.

THAT the use of music in divine worship is of the highest antiquity is apparent from the Holy Scriptures. The magnificent canticle of thanksgiving and exultation sung by Moses and the children of Israel after the overthrow of Pharaoh will immediately suggest itself. We also read in Judges that Samson, after slaying one thousand of his enemies, *sang* unto the Lord. In the time of King David the musical service of the

Temple was specially placed under the direction and care of certain Levites.

Our Lord Himself and His apostles taught and continued this practice of singing the praises of God (St. Matt. 26, Acts 16, Eph. 5, Col. 3, etc.), and the custom obtained in the Primitive Church, where the first Christians continued the singing of psalms and the clergy took up and continued chanting the same. The Jew, Philon, who, St. Jerome tells us, was in Rome during the lifetime of St. Peter, relates how the Christians met very early in the morning at their place of prayer, and sang the praises of God in two choirs (men and women) under a leader, who "regulated all things in order." This practice is also mentioned by St. Justin Martyr, St. Clement of Alexandria, St. Cyprian, St. Basil, Tertullian, and other writers.

The chanting of the psalms was of precept in the early Church, for the second Council of Antioch (A. D. 270) condemned Paul of Samozate for having, amongst other things, proscribed the singing of the psalms of David, substituting other songs; and Pope St. Melchiades (A. D. 313) condemned the same practice in the Donatists; and the Council of Rome A. D. 373-381) under St. Damasus, condemned those who departed from this ancient custom. St. Ambrose also speaks of the Arians forsaking the "legitimate practice."

A knowledge of the music of the Church was held to be necessary in every Bishop, and St. Gregory himself refused to consecrate to episcopal dignity John the Priest, giving as his reason, *"Sed nec Joannem presbyterum psalmorum nescium praesumpsimus ordinare, quia haec eum res minus sui profecto habere studium demonstrabat"* (L. x, EP. 34).

The second Council of Nicea (Can. 2) decreed that no one should be promoted to the office of Bishop who was not well instructed in psalmody. The eighth Council of Toledo (Can. 6) said the same. The Council of Trent (Less. xxii, c. 18) ordered that the ecclesiastical chant should be taught in all seminaries.

From the introduction of Christianity into Britain and Ireland the psalms formed an important part of the service of the Church. St. Augustine of Canterbury introduced music into England after the Roman custom as soon as he arrived; and the Council of Cloveshove and King Alfred the Great successively sought to promote the knowledge and practice of Church song, as we learn from John the Deacon, Venerable Bede, and other ecclesiastical historians.

The chief reason that the Church permits and inculcates the singing of her Liturgy is to clothe the words themselves with more dignity, and thereby to impress more deeply the hearts of the faithful. This has been insisted upon, over and over again, by Popes and Councils.

Cardinal Bona says: "It is not permitted that music in our churches should pander to the sensual pleasure of our hearers." And in speaking of the organ accompaniment to the Liturgy, he says that the organist should not so accompany as to attract attention to himself; the attention should be given to the words which are sung, "and it is only that the words may more affect the hearts and excite the piety of the faithful, that the Church has permitted them to be sung and accompanied," he tells us. What a spasm our modern organists would throw the dear old man into, could he return to the world and listen to them!

PEACE.

By Cyrus Mendenhall.

IN the excitements and turmoils of the present, tempest tossed and assailed on every side, how natural it is that we reveal to our fellows the cares and anxieties of our minds, hoping to find comfort and relief! We sigh for rest. The child of God, knowing the uncertainty of human help, turns to the Eternal Father, as a place of repose, protection, comfort, the Rock of Ages that cannot be wasted away by the vexations and storms of to-day.

For Thy Blessed Son's sake help us to a greater reliance in Thee. May we grow in grace and be strong. "O for a closer walk with God"—then cometh a foretaste of that joyous peace promised those who follow the Master. "Peace I leave with you, My peace I give unto you"—"the peace that passeth understanding."

ANGER is like the waves of a troubled sea; when it is corrected with a soft reply, as with a little strand, it retires, and leaves nothing behind but froth and shells—no permanent mischief.—*Jeremy Taylor.*

THE CITY WITHOUT WALLS.

By Roland Ringwalt.

WHEN Hezekiah's scribes hunted for hitherto unpublished sayings of King Solomon they found one which tells us that "He that *hath* no rule over his own spirit *is like* a city *that is* broken down, and without walls." The Revised Version, while differing in words, reproduces the familiar meaning; familiar to us. But how the proverb must have startled those who read it for the first time!

Some of King Solomon's reflections are so homely that they suggest the observations of Poor Richard. The experience of the market and the kitchen is enough to open a large part of their meaning. But the great proverb just quoted does not appeal to everyday experience, although it may appeal to the experience of those who have seen troops force their way through the breaches. To the average man the above proverb may yield little meaning, yet the student of history trembles as he reads it. All the horrors of a siege and sack, the inrush of an enemy, the cry of despairing women, the yell of triumph, the blazing rafters, the gold and jewels dragged from hiding-places, the misery of the once prosperous, the madness of those suddenly enriched by spoil, all this rolls out before us as we think of a city broken down and without walls. The richer the city, the more prolonged the orgies; the more treasures, the more furious the carnival. A wretched hamlet might be unnoticed by a swiftly marching army, but disciplined armies have become fiendish mobs as they rushed into cities broken down and without walls.

Solomon, like Plato, like Shakespeare, like every thinker on social life recognizes that the individual man is a city. His comparison is terrible, and, once grasped, it brings to memory our follies, our gusts of temper, our weaknesses, our silly confidences. Passing from ourselves to the characters we have observed and the biographies we have read, we find a hundred proofs that the wise king could say in a sentence what Thackeray could not say in a chapter. Memory, learning, knowledge of the world, graces of manner, logical power, a man may have all these, and yet if he cannot control himself the walls of reason and conscience fall, and the enemy spoils his treasures.

Every town has its story of some brilliant genius, who cantered lightly over life's gates and ditches until wine inflamed his mind or an adventuress corrupted his heart. Sometimes the fall resembled a siege, the man appeared to struggle, now and again he would repulse his base assailants, but the repulse was only a passing emotion. There was no moral rampart, no earnest principle, nothing that savored of the strong mountains or the great deep. When a fool accompanies other fools, even though it be to his hurt, we are not surprised that birds of a feather should flock together. But when Robert Burns and Lord Byron sink towards words and deeds unworthy of them; when Horatio Nelson and Alexander Hamilton degrade themselves; when Coleridge and Charles Lamb sit in maudlin stupidity, we can see how fearfully true are the words of the wise king. Perhaps on the nearest corner we can see a man who might be the pride of his family and who is the laughing stock of cruel boys, because he yielded to a drunkard's invitation, because he is a city broken down and without walls.

The outward tokens of the drunkard can be recognized by a child, but there are failures and falls which children cannot understand. A mad speculative fever seizes on a man who has a good salary, a comfortable home, a promising family, and a high reputation. The man steals the money intrusted to him, and loses it all. Bankruptcies, insanities, flights, imprisonments, and suicides are the fruits of the covetousness that leads to dishonesty. Of all the embezzlers and defaulters of this generation there was not one who did not know that he ran a fearful hazard. Every one of them knew, or at least had read of a case like unto his own. Yet the accountant or cashier of to-day seems as liable to be tempted into embezzlement as the young gallants of Elizabeth's time were to turn highwaymen. When the panics come, woe is it to the cities without walls.

When we hear an epigram or read a masterpiece we think how the words and thoughts accord with the life of the speaker or writer. No doubt it was so of old. As the scribes of King Hezekiah's day copied out the sayings which time had bequeathed to them, they must have felt that Solomon's later years were a sad proof that no wall of righteousness guarded his soul.

Church Kalendar.

June 28—Second Sunday after Trinity.
" 29—Monday. St. Peter, Apostle.
July 5—Third Sunday after Trinity.
" 12—Fourth Sunday after Trinity.
" 19—Fifth Sunday after Trinity.
" 25—Saturday. St. James, Apostle.
" 26—Sixth Sunday after Trinity.

KALENDAR OF COMING EVENTS.

July 6-11—Lambeth Conference.
" 14—75th Anniversary Keble's Assize Sermon.
" 27-Aug. 5 Lambeth Conference.

Personal Mention.

THE Rev. C. R. BAILEY, Ph.D., of Manchester, N. H., will have charge of St. John's-by-the-Sea, Old Orchard, Maine, for the season of 1908.

WHILE on a visit to St. Stephen's College in commencement week, the Rev. GEORGE S. BENNITT, D.D., rector of Grace Church, Jersey City, N. J., was violently ill. He has gone back to his parish much restored; but will spend two months away from pastoral work.

THE Rev. CLARENCE ARCHIBALD BULL, rector of the Church of the Good Shepherd, Binghamton, N. Y., sailed on the *Lusitania*, June 17th, for a four months' stay in Europe. Address, 5 and 6 Haymarket, care American Express Co., London, England.

THE Rt. Rev. FREDERICK BURGESS, D.D., will spend the months of July and August camping in the woods of northern Maine with his four sons. His address will be Portage, Maine.

THE Rev. J. EVERIST CATHELL, D.D., formerly of Des Moines, Iowa, has removed to 66 South Twelfth Street, Richmond, Ind., to which place all mail should be addressed.

THE Rev. G. A. CARSTENSEN, Ph.D., general secretary of the Church Congress, is attending the Pan-Anglican Church Congress, and will remain abroad until September. His address is 5 Haymarket, London.

FROM July 1st to September 1st, the address of the Rev. GUY D. CHRISTIAN, on the staff of Grace Church clergy, New York, will be Stockbridge, Mass.

THE Rev. ALEXANDER CUMMINS, rector of Christ Church, Poughkeepsie, N. Y., sailed for Europe on June 2nd by SS. *Wilhelm Kaiser der Grosse*. Address, care Morgan, Hayes & Co., Bankers, 31 Boulevard Haussman, Paris, France.

THE Rev. LOUIS EUGENE DANIELS, rector of Calvary Church, Western Avenue, Toledo, Ohio, has accepted a call to the rectorship of St. Alban's Church, Euclid Heights, Cleveland, and will enter upon his new work on July 1st.

THE Rev. S. D. DAY has resigned the work at Cordele, Tifton, and Vicuna, diocese of Georgia.

ARCHDEACON DODSHON'S address is changed from 1553 Franklin Park to 645 Broad Street, Columbus, Ohio.

THE Rev. LUCIUS A. EDELBLUTE was recently called by a unanimous vote of the vestry to become curate of St. Peter's Church, New York. He has been working in the parish as clerical helper since November 1, 1907, and has given much satisfaction. Mr. Edelblute has accepted the call and enters upon his duties immediately.

THE Rev. W. T. FORSYTHE took charge of the parishes of Christ Church, Enosburg, and St. Matthew's Church, Enosburg Falls, Vt., on Whitsunday, and should be addressed at Enosburg Falls, Vt.

THE Rev. DAVID CLAIRBORNE GARRETT, rector of St. Peter's parish, St. Louis, Mo., will, with his family, spend the summer at Duxbury, Mass. His place will be filled by the Rev. Frank Nash.

THE Rev. FREDERICK S. GRAY of Tarentum, Pa., will sail on July 18th on the *Westernland*, for a vacation in England and Scotland.

THE Rev. ROBERT W. GRANGE, D.D., sailed for England on the steamship *Minnetonka*, on June 13th, to spend the summer in that country and on the Continent.

THE Rt. Rev. SHELDON M. GRISWOLD should be addressed during July and August, care London City and Midland Bank, 449 Strand, London, W. C., Eng. Official correspondence should be directed to Canon BELSEY at Salina.

THE Rev. W. STROTHER JONES, D.D., rector of St. Michael's Church, Trenton, N. J., has accepted the call to become rector of St. Paul's Church, Erie, Pa., and will assume his new duties on September 1st.

THE Rev. THOMAS LEWIS JOSEPHS, ordained deacon by Bishop Whitaker on behalf of the Bishop of Pittsburgh, on Whitsunday, in St. James' Church, Philadelphia, will serve at St. Thomas' mission, Canonsburg, and St. George's, Waynesburgh, Pa., under the direction of the Rev. Lewis F. Cole, Archdeacon of the diocese of Pittsburgh.

THE Rev. A. W. KIERULFF, M.A., acting chaplain to the Bishop of Pittsburgh, expects to return to the United States from England about July 31st. His present address is No. 3 Whitehall Court, Westminster Club, London, W.

THE address of the Rev. ARCHIBALD CAMPBELL KNOWLES during July, August, and September will be care of Brown, Shipley & Co., No. 123 Pall Mall, London, England.

THE Rev. W. K. LLOYD, D.D., has resigned his position as Archdeacon of the diocese of Arkansas and accepted a chaplaincy in the army.

AFTER July 1st the address of the Rev. SAMUEL A. B. MERCER will be care of the American Express Co., 5-6 Haymarket, London, England.

THE Rt. Rev. WILLIAM PARET, accompanied by Mrs. Paret, will spend his summer vacation in Wytheville, Va.

BISHOP RANDOLPH and wife sailed Saturday, June 20th, for London, where the Bishop will attend the Lambeth Conference. He will read a paper on "The Relation of Religion and the Church to Modern Philosophy."

DURING the absence of the Rt. Rev. FREDERICK F. REESE, D.D., until the fall, all communications pertaining to the diocese of Georgia must be addressed to E. S. Elliott, Esq., secretary of the Standing Committee of the diocese of Georgia, 32 Citizens' Bank Bldg., Savannah, Georgia.

THE Rev. J. A. REGESTER, D.D., rector of St. Paul's Church, Buffalo, N. Y., accompanied by Mrs. Regester and Dr. and Mrs. Hyatt Regester, will sail for England and a Continental tour on the *Southwark* from Montreal, July 4th.

THE Rev. GEORGE G. SMEADE, LL.D., has resigned the rectorship of Christ Church, Little Rock, Ark., and gone to Virginia, his native state.

THE Rev. CHARLES H. STRONG, D.D., rector of St. John's Church, Savannah, Ga., and president of the Standing Committee, sailed for Germany on June 12th on the steamship *Pandosia*. From some German port he will probably sail for the coast of Norway, and spend the next two months at sea, returning about September 1st.

THE Rev. HENRY TATLOCK, D.D., rector of St. Andrew's Church, Ann Arbor, Mich., accompanied by his family, is spending the summer in Europe. His address until September 1st will be in care of the American Express Co., 5 and 6 Haymarket, Pall Mall, London, England.

THE Rev. W. H. TOMLINS should be addressed at 2645 North Hermitage Avenue, Chicago.

THE Rev. AUGUST M. TRESCHOW of Batesville, Ark., has accepted his election as rector of the Church of the Covenant, Junction City, Kan.

THE summer address of the Rev. C. H. B. TURNER, Lewes. Del., will be care of the Union and Smith's Bank, Mansion House, 2 Princess Street, London, E. C., England.

THE Rev. ALEXANDER VANCE, D.D., rector of St. Andrew's Church, Pittsburgh, Pa., sailed for Europe at the end of June. During the month of July the Rev. Dr. FLINT of Montpelier will officiate at the services.

THE Rev. E. H. WARD, D.D., rector of St. Peter's Church, Pittsburgh, Pa., will spend the month of August in Canada, and during his absence services will be supplied by the Rev. Dr. MCLURE of Newton, Mass.

THE Rt. Rev. CHANNING MOORE WILLIAMS, D.D. (retired), Bishop of Japan before its division into two missionary districts, who came to the United States a short time ago, is visiting friends in Richmond.

THE London (Eng.) address of the Rt. Rev. G. MOTT WILLIAMS will be care London City and Midland Bank, Ltd., Threadneedle Street, until August 18th.

THE Rev FRANCIS M. WILSON took charge of St. Stephen's, Middlebury, Vt., with the missions at East Middlebury and Shoreham, on Trinity Sunday, and should be addressed at Middlebury, Vt.

THE Rev. WILLIAM COPLEY WINSLOW, D.D., LL.D., may be addressed during the summer at Rye Beach, N. H.

DEGREES CONFERRED.

UNIVERSITY OF DURHAM.—D.C.L. upon the Most Rev. DANIEL SYLVESTER TUTTLE, D.D., Bishop of Missouri and Presiding Bishop of the American Church; and the Rt. Rev. WILLIAM LAWRENCE, D.D., Bishop of Massachusetts.

WESTERN UNIVERSITY OF PENNSYLVANIA.—Ph.D. upon the Rev. HERBERT L. GAYLORD on completing three years' post-graduate work.

HIWASSEE COLLEGE, TENN.—D.D. upon the Rev. ALEX. CRAWFORD, class of 1883, rector of St. John's College, Ensley, Ala.

ST. JOHN'S COLLEGE, Annapolis, Md.—D.D. upon the Ven. CHARLES S. BURCH, rector of St. Andrew's Church, Staten Island, N. Y., and Archdeacon of Richmond.

RUTGERS COLLEGE.—D.D. upon the Rev. NATHANIEL A. SEAGLE, rector of St. Stephen's Church, New York.

UNIVERSITY OF PENNSYLVANIA.—D.D. upon the Rev. J. A. MONTGOMERY of the faculty of West Philadelphia Divinity School, on June 17th.

ST. JOHN'S COLLEGE, Annapolis, Md.—D.D. upon the Rev. CHARLES S. BURCH, Archdeacon of Richmond and rector of old St. Andrew's Church, Staten Island.

ORDINATIONS.

DEACONS.

ARKANSAS.—In St. Philip's Church, Little Rock, by the Bishop of the diocese, WALTER THOMAS CLEGHORN, JOHN JEHOSOPHAT PUSEY, AUGUSTUS CAESAR ROKER, and WILLIAM ALFRED MATTHEW TUCKER, all of whom have done good work as catechists in the diocese. The candidates were presented by Archdeacon McGuire, who also preached the sermon.

CENTRAL NEW YORK.—The Trinity ordinations for the diocese took place on Sunday, June 14th, in Trinity Church, Elmira (the Rev. Charles H. McKnight, rector), Messrs. JOHN CLARK DEAN, OLIVER KINGMAN, and ALBERT BROADHURST were admitted to the order of deacons. The rector of the parish presented Mr. Dean and Mr. Broadhurst, and the Rev. Edward A. Evans presented Mr. Kingman. The ordination sermon was preached by the Bishop.

CUBA.—On Trinity Sunday, by the Bishop of the diocese, VINCENTE ANGEL TUZZIO, who was formerly a licentiate of the Baptist body. The Very Rev. C. B. Colmore, Dean of the pro-Cathedral, was the presenter, and the sermon was preached by the Rev. A. T. Sharpe, warden of the Seminary. Mr. Tuzzio spent the past year at the Seminary. He will be appointed to temporary duty at Colon.

FOND DU LAC.—On Trinity Sunday, at Grace Church, Sheboygan, Wis., CHARLES EDWARD HUNTINGTON of Nashotah House, and HERMAN JULIUS KEYSER of the General Theological Seminary, by the Bishop Coadjutor of the diocese. Mr. Huntington was presented by the Rev. J. Boyd Coxe, rector of the parish, and the Rev. H. B. Pulsifer of Manitowoc presented Mr. Keyser. Father Pulsifer preached the sermon. At the Pontifical High Mass Bishop Weller was the celebrant, Father Pulsifer deacon, and Father Coxe sub-deacon. Mr. Huntington has charge for the summer of the missions at Abbotsford and Westboro, and Mr. Keyser goes to Bayfield.

PRIESTS AND DEACONS.

LONG ISLAND.—On Trinity Sunday, at the Cathedral of the Incarnation, Garden City, the Rev. WILLIAM H. LITTEBRANDT was ordained to the priesthood by Bishop Burgess. Mr. Littebrandt was graduated from Wesleyan University and served for a brief period in the ministry of

the Methodist Church. He will become assistant to the Rev. Dr. Rogers at the Church of the Good Shepherd, Brooklyn.

At the same service the Bishop also ordained to the diaconate Mr. LEONIDAS W. SMITH, Mr. ASYGELL W. E. CARRINGTON, and Mr. CHARLES W. BALDWIN. Mr. Smith has been assigned to the Church of the Redeemer, Astoria, to serve as curate; Mr. Carrington to the Church of the Incarnation, Brooklyn, to serve as curate; Mr. Baldwin will be transferred to the diocese of Albany and become an assistant to the Rev. Roelif H. Brooks of St. Paul's Church, Albany. The preacher for the occasion was the Rev. Horatio Oliver Ladd, rector of Grace Church, Jamaica.

MARYLAND.—On Trinity Sunday, in Memorial Church, Baltimore, there were ordained by the Bishop six candidates, one priest and five deacons. The Rev. SMITH HILTON ORRICK was advanced to the priesthood, and LIONEL BLIGH PERRY AYSCOUGH, HENRY VAUGHAN SAUNDERS, BENJAMIN DUVALL CHAMBERS, EUGENE SEBASTIAN PEARCE, and JOHN LONG JACKSON to the diaconate. The Rev. Mr. Orrick was presented by the Rev. Joseph Fletcher of Reisterstown parish, Mr. Jackson by the Rev. Dr. Dame, and the other candidates by the Rev. Percy Foster Hall, one of the examining chaplains, acting in place of the Rev. E. T. Helfenstein, who was unable to be present. The sermon was preached by the Rev. Mr. Hall. The Rev. Mr. Orrick has accepted the position of assistant at St. Peter's Church, Baltimore; the Rev. Mr. Chambers has been appointed by the Bishop to have charge of St. Mary's Church, Jessup and Trinity parish, in Howard county, at which latter place he will reside; the Rev. Mr. Jackson has been appointed to serve in Trinity Church, Towson, and Mr. Pearce in Linganore parish, and the Rev. Mr. Saunders at St. Alban's chapel, Alberton, and other missionary points, where he will serve under the direction of the Rev. E. T. Helfenstein, rector of St. John's Church, Ellicott City. The Rev. Mr. Ayscough will take a short vacation in England before his formal appointment to work.

SOUTHERN VIRGINIA.—On account of Bishops Randolph and Tucker sailing for England on Saturday (the 20th), to attend the Lambeth Conference, a special ordination was held in the chapel of the Virginia Theological Seminary at 10 o'clock on Wednesday morning, when the candidates from the diocese of Southern Virginia were ordained deacons by Bishop Randolph. These were Messrs. MILLS COLGATE DAUGHTREY, M.A., THOMAS LEVITT LAWRENCE, JAMES HUBBARD LLOYD, and CHARLES W. SYDNOR. The Rev. WILLIAM GIBSON PENDLETON was also ordained to the priesthood at the same time, by the Bishop Coadjutor. The Rev. Mr. Pendleton is in charge of Hungars parish, on the eastern shore of Virginia. The assignments of those ordained to the diaconate will be made later by Bishop Randolph. At the same service the Rev. Mr. BAGNOR, a colored preacher, formerly of the Presbyterian body, was ordained to the diaconate by Bishop Randolph.

PRIESTS.

FOND DU LAC.—On Sunday, June 21st, the Bishop of Fond du Lac, acting for the Bishop of Milwaukee, in his Cathedral in Fond du Lac, advanced to the priesthood the Rev. CHARLES WINTHROP PEABODY, presented by the Rev. A. G. van Elden, and the Rev. FORREST B. JOHNSTON, presented by Canon Sanborn, who also preached the sermon. Archdeacon Rogers said the Litany and joined in the laying on of hands. Father Peabody becomes a missionary at Skagway, Alaska, and Father Johnston is in charge of Hartland and Pewaukee.

DEPOSITIONS.

SOUTH CAROLINA.—On Wednesday, June 4th, in St. Philip's Church, Charleston, S. C., under the provisions of Canon 31, and Section I, HALBERT NOBLE PALMER, deacon; BASIL B. TYLER, deacon; JOSEPH C. HALL, presbyter.

DIED.

LAWRENCE.—Entered into rest at her home in Highlands, N. C., on June 17, 1908, in the 26th year of her age, MARY ELISE, the beloved wife of the Rev. Alfred S. LAWRENCE.

Grant her, O Lord, eternal rest, and may light perpetual shine upon her.

JEWETT.—At his home in Brookline, Mass., June 19, 1908, FRANZI: A. JEWETT in the 74th year of his age.

"In the Communion of the Catholic Church and in the comfort of a reasonable religion and holy hope."

MEMORIALS.

THE REV. ROBERT H. PAINE.

At a meeting of the vestrymen of Mt. Calvary Church, held on the twelfth day of June, 1908, on the occasion of the death of the Rev. ROBERT H. PAINE, rector of the parish, the following minute was adopted, and entered upon the records of the parish:

In the death of the Rev. Robert Hitchcock Paine the congregation of Mount Calvary Church mourns the loss of a most dearly loved friend, a wise counsellor, a faithful spiritual guide, an earnest and devoted upholder of the Catholic faith.

In the thirty years of his rectorship of this parish he has lived a life of consecrated and unsparing devotion to all whose privilege and happiness it has been to partake of his ministrations, spending and being spent with lavish love for his flock. While deeply grieving at his departure, they are comforted in the belief that having finished his course in faith, he rests from his labors, and has entered into that peace which passeth all understanding, in the presence of Him "whose servants shall serve Him, and shall see His face."

Requiem aeternam Dona ei Domine:
Et Lux Perpetua Luceat ei.

J. NOBLE STOCKETT,
Registrar.

ROBERT HITCHCOCK PAINE, PRIEST.

AT REST, JUNE 1, 1908.

Upon the fulfilment of a long and faithful ministry, the will of God called His servant home. He sleeps in Jesus, the Master he so loved and loved to serve, and he lives in the hearts of his friends, his penitents, and of all who knew him or ever sought his help. Born in a typical New England household, of devout Christian parents, his environment from youth that of simple piety, high moral ideals, and quiet culture, Father PAINE carried out in his own life and contributed to the lives of others these principles of godliness and righteousness. He possessed, and that in a high degree, a balanced character, a mixture of soberness and cheerfulness, of evangelical fervor and unreserved Catholicity, of an almost brusqueness saved by unfailing good manners. He was a humble Christian gentleman, a great-hearted friend and hospitable host, a wise counsellor, and, above all, a man who lived in the fear of God. As a priest he went daily before the altar to give the Lord the honor due unto His Name and to offer, or assist at, the unbloody Sacrifice of the Mass with the remembrance of souls in his heart, seeking the aid of the Most Holy in all he did.

We place this tribute here, to be read of those still amongst us, as the true and loving record of a devout Christian, a holy priest, and a dear friend in Christ Jesus.

On behalf of the Clerical Union for the Maintenance and Defense of Catholic Principles.

JOHN S. MILLER,
HENRY R. SARGENT, O.H.C.

RETREATS.

If God wills, a Retreat for Clergy will be held at St. Andrew's, Sewanee, Tenn., July 14th to 17th. The Rev. E. H. Schleuter, Canon of All Saints' Cathedral, Albany, N. Y., will be the conductor. The rule of silence will obtain throughout the Retreat. No charge will be made; offerings for expenses may be placed in the alms-box in the hall. Apply to

The Rev. FATHER HUGHSON, O.H.C.
St. Andrew's, Sewanee, Tenn.

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WANTED—An unmarried Curate in Priest's Orders. Salary $1,000. Reference to, and replies in writing to "RECTOR," care of Dr. Houghton, 1 East 29th Street, New York.

WANTED, for the month of August, priest for Catholic parish near New York City. Stipend, $60 and rooms. Daily Mass. Western man preferred. X., care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER wanted for mixed vested volunteer choir. Fine new organ, and splendid opportunity for vocal and piano classes in city of $16,000. Salary, $500. Address: Rev. ASA SPRAGUE ASHLEY, 49 Genesee Street, Hornell, N. Y.

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PRIEST desires supply work during August in Chicago. Address: I. J., care THE LIVING CHURCH, Milwaukee, Wis.

WANTED, by young Churchwoman of refinement, situation as companion or governess. Opportunity for a mother desiring summer vacation. Address: M. E., care LIVING CHURCH, Milwaukee.

A LOYAL ANGLO-CATHOLIC PRIEST, good voice for reading and singing, wide experience, energetic, fluent preacher, wants rectorship within 150 miles of Chicago. Salary, $1,040 and furnished house. Excellent references. Address: A. Z., care LIVING CHURCH, Milwaukee, Wis.

PRIEST desires duty, July and August. Experienced; sound Churchman; references. REVEREND, P. O. Box 37, Mount Vernon, N. Y.

KINDERGARTNER wishes position. Fall engagement. East of Mississippi river. C., LIVING CHURCH, Milwaukee.

POSITION WANTED as manager of drug store in Pennsylvania. LAY READER, care LIVING CHURCH, Milwaukee.

CLERGYMAN'S DAUGHTER, graduate of well-known Church school, experienced teacher of mathematics and history, desires position for the coming school year. Best of references. Address: M. S., care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER (seven years' training in an English Cathedral) desires appointment. Write: ORGANIST AND CHOIRMASTER, care Castle Piano Co., 218 Woodward Avenue, Detroit, Mich.

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PRIEST desires Sunday duty, one or more, July and August, within 200 miles of Chicago. Address: H. L. M., Box 20, Garrett, Ind.

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LETTERS FROM DR. DIX.

At the request of the Corporation of Trinity Church the Rev. Arthur Lowndes, D.D., has undertaken the important work of gathering the material in preparation for the next volume of the History of Trinity Church, which will be edited and published by the rector of the parish.

This volume, which will cover the long and eventful period of the rectorship of Dr. Dix, will be one of great interest to the Church.

It will aid greatly in this work if those who have any letters received from Dr. Dix will send them to the Rev. Dr. LOWNDES, 92 Fifth Avenue, New York.

APPEALS.

AN APPEAL FOR LANTERN SLIDES.

A priest in Philippines has lantern, but no slides. Rev. OCTAVIUS APPLEGATE, Kingston, N. Y., will forward.

INFORMATION AND PURCHASING BUREAU.

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information and Purchasing Agency is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is also placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter are gladly forwarded, and special information obtained and given from trustworthy sources.

Our Information Bureau would be pleased to be of service to you.

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Oxford Church Text Books. *The Teaching of Our Lord.* By the Rev. Leighton Pullan, M.A., Fellow and Lecturer of St. John Baptist College and Lecturer in Theology at Oriel College, Oxford.

PAMPHLETS.

Denver Cathedral Sermons. No. 15. *Christian Therapeutics.* Preached by Dean Hart on Sunday, May 17, 1908. Price, 5 cents.

The Recruits Series. Published by The Student Recruits for the Christian Ministry, Berkeley, Cal.

Economic Co-operation Among Negro Americans. Report of a Social Study made by Atlanta University, under the patronage of the Carnegie Institution of Washington, D. C., together with the Proceedings of the Twelfth Conference for the Study of the Negro Problems, held at Atlanta University, on Tuesday, May the 28th, 1907. Edited by W. E. Burghardt Du Bois, Corresponding Secretary of the Conference.

Number 194. *The Macmillan Company's Bulletin of New Books.* For the Week Ending June 13, 1908.

THE CHURCH AT WORK

CONVOCATION OF THE MISSIONARY DISTRICT OF SPOKANE.

MISSIONARY SENTIMENT was the prominent feature of the sixteenth Convocation of the district of Spokane, held on May 27th and 28th. This was aroused by the sermon at the celebration, preached by the Rev. Dr. Lloyd, general secretary of the Board of Missions. A generous Churchwoman gave $500 a year for mission work in the district, provided a total fund of $5,000 is subscribed, and a committee was appointed to raise the amount, with excellent prospects. The Bishop's address showed that the apportionment would be met in full. Baptisms, confirmations, and number of communicants all show gratifying gains, and the various schools and charitable institutions are prospering. The elections resulted as follows: Trustees—The Bishop, Mr. George S. Brooke, Mr. W. S. Gilbert; Council of Advice—Dean Lockwood, the Rev. A. O. Worthing, Mr. George S. Brooke, Mr. H. L. Bleeker. Clerical and lay delegates were elected to attend the missionary conference, and the Board of Missions will consist of the Rev. Maurice J. Bywater, the Rev. E. W. Couper, H. S. Collins, and Alexander Hermann.

NEW THEOLOGICAL SEMINARY FOR WESTERN CANADA.

THE NEED of a diocesan institution to train men for the ministry has long been felt in the diocese of Calgary, and especially of late, owing to the rush of immigrants. About a year ago the Bishop received from a prominent Churchman the offer of one of four locations as a site for an edifice to be known as the Bishop Pinkham College, together with a check for $500, and the promise of another $500 when the building is commenced. The whole donation is valued at $10,000. The site chosen consists of four acres, just outside the boundaries of the city of Calgary, and distant only a few yards from St. Barnabas' parish church, which will thus be available for the College Chapel. Plans for the building have been prepared. It will front 180 feet and cost $60,000. The sub-warden chosen is the Canon d'Easum, M.A., rector of St. Barnabas' Church. The Bishop pleads for financial help in this work.

It is hoped to establish in connection with the college a Boys' School, where pupils may receive a thorough high-class education, combined with definite Church teaching.

ACCEPTS EPISCOPAL ELECTION.

PROFESSOR KINSMAN has accepted his election as Bishop of Delaware.

MISSION CONFERENCE IN CONNECTICUT.

A CONFERENCE on missions, to be attended wholly by men, will be held at Kent, Conn., this summer, and men from more than twenty principal cities have registered. The programme will open with a celebration of the Holy Communion. During the forenoon, as convenience and inclination dictate, there will be informal discussions of the problems of the religious education of boys, with special reference to their training for leadership in after life. Speakers will include the Rev. Frederick H. Sill, O.H.C., and the Rev. Pascal Harrower. There will also be informal discussions, on some mornings, of a plan of campaign among men of the Church, to give volunteer laymen who wish to work something worth while to do. The Rev. Dr. Arthur S. Lloyd will be present a part of the time. The Rev. Harvey Officer, O. H. C., will conduct the devotional Bible study.

BROTHERHOOD SECRETARY FOR MIDDLE WEST.

A MOVEMENT, already started by leading Brotherhood men of Wisconsin, Illinois, Minnesota, Iowa, and Nebraska, to place an additional traveling secretary in this field the end of this year is among the first-fruits of the Milwaukee convention. The plan, as originally submitted by a Milwaukee man, seeks to raise a special Forward Movement Fund of $2,500 to be turned over to the general Brotherhood officers at the time of the convention, the money to be used in paying the expenses of a new field secretary. The men behind this movement are James L. Houghteling, Courtenay Barber, Chicago; J. H. Radtke, Charles E. Sammond, Milwaukee; J. L. Houghteling, Jr., Winnetka, Ill.; A. McKechnie, St. Paul; E. C. Browne, Omaha; and Joseph J. Ayres, Keokuk, Iowa.

In the past, efforts have been made after each convention to follow up the good impression left by the convention upon the particular territory in which it was held. Usually the national office has sent its men out in this territory from the general office, and in one or two instances special men have been appointed. All this, however, has taken some time to arrange, and usually much good that might have been done by prompt work has been left undone. It is planned to proceed differently at the close of the Milwaukee convention. Everything will be in readiness, the money included, to put a new secretary in the field, thanks to the few men who by their present work are making it possible. The circular being sent out by these men says among other things:

"To accomplish this it is necessary for the men in the Brotherhood centers of Chicago, Milwaukee, Minneapolis, St. Paul, Omaha, Keokuk, etc., to make a concerted effort to enlarge the Forward Movement Fund of the Brotherhood at least $2,500 by securing pledges from members and friends payable during the year October 1908-1909. It must be borne in mind, however, that this amount must be pledged over and above what is given now in this district for the Forward Movement Fund. We want to come into the convention with this amount pledged. This movement is strongly approved by the president and general secretary. We ask every member to help—first, by your prayers that all may be zealous to spread Christ's kingdom, and secondly, by pledging yourself to pay what you can afford, and by obtaining pledges from others."

The leaders in this movement are greatly pleased with the prompt responses being received to this circular, which is being sent out exclusively in the territory named.

THE DRIFT FROM SECTARIANISM.

AN EDITORIAL in *The Message*, published by Christ Church, Beatrice, Neb., referring to a recent Confirmation class in New York noticed in THE LIVING CHURCH, says:

We can almost equal the above in our own parish. Of a class of twenty presented to the Bishop March 6th, the early education was as follows: Presbyterian, 4; Methodist, 6; Congregational, 1; United Brethren, 1; Church, 6; Roman Catholic, 2, who were admitted without being re-confirmed. Of the above the rector baptized seven. Of a class of seven presented June 1st, only one was brought up in the Church. Of a class of nine, presented April 21, 1907, not one had been brought up in the Church. Of a class of fourteen, presented March 6th, 1904, only four were in any way trained in the Church as children. Another class of eight, presented May 3rd, 1903, had only two whose early education was from the Church.

DINNER TO PAN-ANGLICAN DELEGATES.

ON THURSDAY EVENING, June 4th, at 8:30 o'clock, the Bishop of Harrisburg gave a complimentary dinner to the Bishop of Massachusetts and the Pan-Anglican delegates on board the Cunard steamer *Carmania*. Those present, besides the two Bishops, were Archdeacon Sweeney of York and Simcoe, Toronto; Dean Paget of Calgary; the Rev. J. S. Broughall of Toronto; the Rev. Ernest Dray and the Rev. A. G. Pinkham, both of St. Paul, Minn.; the Rev. F. L. Palmer of Stillwater, Minn.; the Rev. A. E. Clattenberg of Quincy, Mass.; Principal J. W. Church of Corrig College, Victoria; Keisuke Sajima, Esq., of Osaka, Japan; Joseph Bryan, Esq., of Richmond, Va., and James Wilmer, Esq., of Rapidan, Va. All were confident of great benefit from the coming Congress, and hoped for a missionary uplift for the whole Anglican communion from its meetings and services.

ANNUAL FESTIVAL OF THE GUILD OF ALL SOULS.

THE ANNUAL festival of The Guild of All Souls was held on Corpus Christi day (June 18th) at the Church of the Ascension, Chicago. The Holy Eucharist was celebrated early, four times by visiting clergy. The solemn High Mass was sung at 11 o'clock, the president of the guild, the Rev. E. A. Larrabee, being the celebrant, assisted by the Rev. J. E. Craig and the Rev. S. W. Day of West Allis, Wis. The Very Rev. Frank E. Aitkins, Dean of the Cathedral of Michigan City, preached the sermon, in which he expounded most cogently and beautifully the Catholic doctrine of the Invocation of Saints.

After the service the annual meeting of the Guild of All Souls was held. The secretary reported 1,255 members on earth and 230 departed, a substantial gain over last year. Grants of black Eucharistic vestments had been made to six missions in this country and in China. The officers were elected as follows: Superior, Rev. E. A. Larrabee; Warden, Very Rev. S. P. Delany of Milwaukee; Secretary, T. E. Smith of Akron, Ohio. The council was reëlected with the substitution of Dean Delany's name for that of C. E. Bowles. A luncheon was later served and a number of ringing speeches were made. It was the largest and most successful meeting the guild had held for many years. Seven dioceses were represented.

WORK OF THE WOMAN'S AUXILIARY.

THE SECOND meeting of the Woman's Auxiliary of the Springfield diocese was held recently in Acton, Ill., and in the future the meetings will be held in a different parish each time, instead of with the Diocesan Convention. The Bishop and several clergy of the diocese, besides the Rev. Henry W. Mizner of St. Louis, were in attendance. Bishop Osborne made a few remarks on the subject of "Hard Facts." The annual reports were very satisfactory from a financial standpoint. The Rev. H. W. Mizner told of the settlement and slum work in his parish, and several members also spoke. Officers elected for the ensuing year are Mrs. J. C. White of East St. Louis, president, and Mrs. Jacob Wead

and Miss Taylor, both of Alton, secretary and treasurer. The next meeting will be held in East St. Louis.

THE WOMAN'S AUXILIARY of the district of Spokane met in connection with the District Convocation at 2 P. M. on the second day, the diocesan president, Mrs. Phil. T. Beecher, in the chair. The last year's officers were reëlected and the offering, $33.10, sent to General Missions. Mrs. George S. Brooke reported the Richmond Woman's Auxiliary and the Rev. Dr. Lloyd made an address on "What is Being Done by the Woman's Auxiliary."

THE ST. ALBAN'S (Vt.) district Woman's Auxiliary held its annual meeting in Holy Trinity Church, Swanton, on June 1st and 2nd. Interesting addresses were delivered by the Rev. Messrs. J. G. Currier, S. H. Watkins and W. M. Warlow, as well as by Miss Louise Brainerd, district vice-president, and Miss Constance Wheeler, diocesan president. Papers were read on various missionary subjects by several women of the district. At a meeting of the Executive Committee of the Diocesan Woman's Auxiliary held in Burlington it was decided to hold the annual meeting at Trinity Church, Rutland, on Sept. 28 and 29.

GIRLS' FRIENDLY SOCIETY NOTES.

THE SEMI-ANNUAL meeting of the Connecticut Branch of the Girls' Friendly Society was held in St. Paul's parish house, New Haven. Miss Margaret E. Jackson, presided. After the reports were read the rural work was discussed, and the needs of the Vacation House at Canaan were brought before the associates. This house will be open during July and August for members. The last week in June will be Associates' week there.

TWENTY-TWO girls, who were on probation, were admitted to membership in the Girls' Friendly Society in St. Mary's Chapel, Reading, Pa., on June 2d. The vows were administered by Archdeacon Thompson, and the Rev. William P. Orrick, D.D., rector of Christ Church, presented to the class handsome pins bearing the society's monogram. Five associate members were also admitted.

ARCHDEACONRY MEETINGS.

THE SPRING convocation of the Archdeaconry of Ogdensburgh, New York, was held in Trinity Church, Plattsburgh, the Ven. Archdeacon Larom of Saranac Lake presiding. There was a celebration of the Holy Communion at 7:30, the rector being celebrant. Business meeting was held at 9:30. At 11 o'clock, after matins, the sermon was preached by the Rev. Hobart B. Whitney, rector of St. John's Church, Essex, N. Y. At 7:30 P. M. after evensong a missionary meeting was held. The speakers were the Rev. D. B. Patterson of Massena on "Domestic Missions," the Rev. C. V. Kling of Waddington on "Foreign Missions," and the Rev. John G. McKim of Saranac Lake, N. Y., on "Missions in Japan." The congregations at these various services were large and the music was of the usual high order. The clergy met in the rectory at the close of the evening service for a social hour.

A SECTIONAL conference of the Archdeaconry of Pittsburgh was held at St. Mary's Church, Charleroi, during the afternoon and evening of June seventeenth, under the presidency of the Rev. L. F. Cole, Archdeacon. Its purpose was to consider the condition and prospects of the Church's work in the Monongahela Valley, in which Charleroi is located. Reports were made by clergymen and laymen, among the speakers being the Rev. Messrs. Wightman of Pittsburgh, Speers of Wilkinsburg, and Young of Oakmont, and Messrs. Hamilton of Charleroi, White of Monessen, and Harvey H. Smith and Charles P. Smith, members of the Missionary Board of the Archdeaconry. An hour was devoted to the consideration of Woman's work in this section, and representatives of the Diocesan Branches of the Woman's Auxiliary and Junior Auxiliary presented the claims of missionary work. The question of what is being done for the colored and foreign residents in the large manufacturing towns along the Monongahela was discussed by the Rev. Scott Wood of St. Augustine's Colored Mission, Allegheny, and others. At 7:30 after a short service, missionary addresses were delivered by the Rev. Mr. Speers, and the Rev. Dr. Bragdon of Homestead.

THE Archdeaconry of Annapolis (Md.) held its spring session at Glen Burnie. The Bishop reappointed the Rev. E. T. Helfenstein Archdeacon for the ensuing year. The appointments and appropriations were accepted and made, and the archdeaconry arranged to meet in October at St. Paul's chapel, Crownsville.

THE 82ND meeting of the Albany Archdeaconry was held in Johnstown, N. Y., on June 15th and 16th. After Evening Prayer on the 15th the Archdeacon introduced as speakers the Rev. J. E. Bold, rector of Trinity Church, Watervliet, whose subject was "The Missionary Spirit and Its Value in the Parish," and Rev. Henry A. McNulty, secretary of the Church Students' Missionary Association. At 10 A. M. Tuesday a business session was held. Among other resolutions was one congratulating the Bishop Coadjutor upon the results of his spring visitation. Morning Prayer was said at 10:30, the preacher being the Rev. Chas. E. S. Rasay of Little Falls, N. Y., who delivered an able sermon on the subject of "Relation of Dogma to Modern Life." After luncheon the Rev. Dr. Taylor, rector of St. George's Church. Schenectady, read a most valuable paper on "Unsolved Problems in Christian Missions." The clergy, by invitation, then visited the old baronial mansion of Sir William Johnson, now owned by the state of New York.

THE TROY ARCHDEACONRY, diocese of Albany, held its spring meeting at the Church of the Messiah, Glens Falls, on June 15th and 16th, the Archdeacon presiding. On Monday the Rev. Henry R. Freeman, rector of St. John's Church, Troy, spoke on the Pan-Anglican Congress, and the Rev. C. T. Pfeiffer, rector of St. James' Church, Fort Edward, on "Criticism on Missions." On Tuesday at 9:30 the business session was held, at which the missionaries in the archdeaconry made their reports. After luncheon an interesting paper was read by Canon Schleuter of All Saints' Cathedral, Albany, and the Rev. Messrs Newell and Livingston were the speakers. The autumn meeting will be held in St. Luke's, Mechanicsville, N. Y.

HOW SOUTH DAKOTA CELEBRATED THE BISHOP'S BIRTHDAY.

THE CHILDREN in the Church schools of South Dakota never forget the Bishop's birthday. Every year the Indian children send quaint, loving, well written letters in time to reach Sioux Falls by May 19th. This year by a coincidence he spent the day in almost the same spot where he spent his first birthday in South Dakota, thirty-five years ago. The people of the diocese prepared a letter and a purse for presentation at the annual Convocation of the white field, held in Sioux Falls June 9th and 10th. Immediately after the graduation exercises in Recreation Hall, All Saints' School, the Rev. Dr. Doherty rector of Christ Church, Yankton, in a happy address recalled the Bishop's services to the Church in the far East as well as on the prairies of South Dakota. He then read a letter signed by the Assistant Bishop, the Rural Deans and other clergy, the lay officers and hundreds of the people of the Church in South Dakota, expressing their felicitations. With deep feeling the Bishop thanked the people and said the letter described what he might have been and what, during the time which might remain to him, he would try to be. Too feeble to rise from his chair, but with a strong voice and with all his old-time humor, the Rev. John H. Babcock presented the purse, saying it was "the outward and visible sign of the inward and spiritual" love which the letter had expressed.

In the annual address of the Assistant Bishop to Convocation he paid a touching and eloquent tribute to Bishop Hare and pledged anew to him, for the Convocation, their devoted loyalty and love.

SMOKERS NOT HELD IN ATLANTIC CITY CHURCH.

PRESS REPORTS of a series of "smokers" held in the Church of the Ascension, Atlantic City, N. J., and of informalities invited by the rector, bore so vivid a tinge of improbability upon their face and were so clearly the product of a reporter's imagination that it has not seemed worth while to deny them. As clippings of like import from papers widely distributed throughout the country continue to be received at THE LIVING CHURCH office, enquiries have been made, with the expected result of discovering that the reported smokers were not held in the church, but in a public hall. They represent an attempt of the rector, the Rev. Sydney Goodman, to bring men together after the regular Sunday evening service in the church, with the assistance of the parochial men's club, and by lantern lectures and informal good fellowship to supplement the more usual instrumentalities of the services. It is a pleasure to know that they have been very successful.

FEASTS AND ANNIVERSARIES COMMEMORATED.

ON WHITSUNDAY the Rev. George Henry Smith, rector of St. Andrew's Church, Kent, Conn., observed the fortieth anniversary of his ordination. He was ordered deacon by Bishop Horatio Potter in Trinity Chapel, New York. The people of the parish gave Mr. Smith a purse of $55 in gold. The presentation was made at the close of the service by the Rev. Harvey Officer, O.H.C., of the Kent School.

ST. BARNABAS' DAY was well celebrated at the church of that name at Leland, Md. The festival services were scheduled to begin promptly at 11 A. M., the main features of which were an address by the Rev. Geo. Calvert Carter, rector of St. Andrew's Church, Washington, who also took his choir down there for the occasion; and also the presentation to this church of a bell by the Colonial Dames, Chapter No. 1, of Baltimore. This is the second gift from Baltimore to this parish in a very short period. Among the other clergy of the city present were the Rev. Dr. W. L. Devries and the Rev. C. E. Buck.

GLORIA DEI (Old Swedes') Church, Philadelphia, celebrated on the First Sunday after Trinity its 208th anniversary. At the 10:30 A. M. service the rector, the Rev. Snyder B. Simes, delivered an historical sermon and at the night service Dean Groton of the Divinity School was the preacher.

THE Church of Our Saviour, Jenkintown, Philadelphia (the Rev. Roberts Coles, rector), observed its 50th anniversary on the First Sunday after Trinity.

ST. ALBAN'S CHURCH, Olney, Philadelphia (the Rev. Archibald Campbell Knowles, rector), kept its parish festival on St. Alban's day, June 17th. After the early services there was a choral Eucharist at 10:30, at which the preacher was the Rev. C. W. Robinson, rector of the Church of the Evangelists. A luncheon in the guild house was served after the service to the visiting clergy and

the congregation. St. Alban's, while a small suburban church, has a very handsome group of church buildings, largely copied after an English country parish. It is one of "the advanced" churches of Philadelphia, a notable feature of its work being the large number of men who attend services there. The rector expects to sail for Europe in a short time, to spend the summer abroad.

THE FEAST of Corpus Christi was duly observed in the Church of the Holy Cross, Jersey City. Special devotions were made on the eve, following an address by the rector, the Rev. Augustine Elmendorf. High Mass was sung at 7:30 on the festival.

A PURSE of over $300 was presented to the Rev. Henry S. McDuffey, in charge of the colored mission of St. Augustine's, Philadelphia, at the recent celebration of the twenty-fifth anniversary of his ordination to the sacred ministry.

CORPUS CHRISTI DAY was observed in the little mission church of St. Paul at Roosevelt, L. I., the service consisting of a mid-day celebration of the Eucharist. It being also the second anniversary of the Altar Guild, there was a corporate Communion of the members. During the service the home of the president of the guild, directly opposite the church, caught fire, and before anything could be done to save the dwelling it was wrapped in flames.

NEW CHURCHES AND OTHER IMPROVEMENTS.

THE CORNER-STONE of the new St. James Church at Irvington, Baltimore, Md., will be laid with appropriate services on June 27th. This chapel is the outcome of a tent service under the direction of the Rev. G. Mosley Murray, general missionary of the diocese. The work was begun on May 1st, 1908, and there is every possibility of a stone church being erected and ready for occupancy by November of this year. A Sunday school of seventy-five children is already in successful operation.

THE FIRST services in the newly erected chapel of Pomfret (Conn.) School were held on Trinity Sunday. The building, with all its appointments, is the gift of Edward Walter Clark of Philadelphia and his wife, in memory of their son, whose death occurred about two years ago. The corner-stone was laid on the school prize-day of last year, and the building is now practically completed. The chapel is of rough stone, heavily laid in cement, of Norman architecture, about 115 feet long, including an apsidal chancel, the structural choir being beneath a great square lantern of the full width of the building, and nearly the whole length of the nave being seated choirwise for the masters and boys of the school. A gallery over the main entrance provides places for visitors; and above this is a rose window of jeweled effect. Similar windows in the chancel represent the Archangels Michael, Gabriel, and Raphael. The altar is of marble. The formal consecration is deferred until fall. At the initial service the Rev. Dr. James De Wolf Perry of Philadelphia officiated, assisted by Dean Hart.

PLANS are being matured looking to the conversion of the residence of the late Elizabeth H. Colt in Hartford, Conn., known as "Armsmere," into a home for widows of the diocese, in accordance with the conditions of Mrs. Colt's will.

THE CORNER-STONE for the new Christ Church, Frackville, Pa., was laid on May 31st by the Rev. Benjamin F. Thompson, Archdeacon of Reading, assisted by the rector, the Rev. Jonathan W. Miller, and visiting clergy. After the singing of the *Gloria Patri* the Archdeacon delivered an eloquent sermon on "What the Corner-stone Stands For in the holy, Catholic, and Apostolic Church."

THE NEW St. John's Church, Arsenal Street, St. Louis, Mo., is now nearly completed. It is built of red pressed brick with white sandstone trimmings and a red tile roof. The parochial buildings include a guild hall and rectory. The Rev. S. F. Sherman, Jr., is rector.

ST. JOHN'S CHURCH, Canandaigua, N. Y. (the Rev. H. L. Gaylord, Ph.D., rector), has just paid off an indebtedness of $750. New floors of quartered oak have been laid in the sanctuary, choir, and baptistery of the church and during August extensive repairs will be made in the nave.

DURING the coming summer extensive repairs and improvements are to be made at St. Luke's Church, Milan, Ohio (the Rev. Francis McIlwain, rector). These will include the excavating of a cellar under the building and the installation of a modern heating plant in place of the stoves which have been in use for many years.

EVENING SERVICES and Sunday school have been discontinued for the summer at St. Paul's Church, Cleveland (the Rev. Walter R. Breed, D.D., rector). The latter part of the summer the services will be held in the chapel adjoining the church, while the new Ranney memorial altar and the other memorials and improvements in the sanctuary and choir are installed. These will include a Bishop's chair, litany desk, carved oak wainscoting in the apse and the refinishing of the woodwork of the choir. The total cost of the improvements will reach the sum of $15,000.

THE Church of the Holy Spirit, Bensonhurst, L. I. (the Rev. John C. Welwood, rector), has sold its property and purchased a new site at Eighty-second Street and Bay Parkway. The new church edifice will be erected during the summer, the congregation meanwhile worshipping in the lecture room of the Bensonhurst Presbyterian Church.

PLANS are being drawn for a mission church edifice to be erected by St. John's Church, Wichita, Kan. The building is to seat about 125 people and will be made of brick veneer in the English Gothic style. When completed it will be named St. Stephen's.

CONSECRATED TO GOD'S SERVICE.

ON MONDAY, June 8th, the Bishop Coadjutor of Albany consecrated St. Luke's Church, Butts Corners. This church was built with the assistance of members of Zion Church, Morris, and is under the charge of the Rev. G. H. Sterling. Bishop Nelson preached the sermon. There was a large congregation present and much interest was shown in this work, which has grown up under the curate, the Rev. H. E. Martin.

ST. ALBAN'S CHAPEL, Glen Burnie, Md., was consecrated by Bishop Paret on Tuesday, June 16th, in the presence of a large congregation. There were fifteen clergymen present who assisted in the service. The sermon was delivered by the Rev. E. T. Helfenstein, Archdeacon of Annapolis. This chapel is the outgrowth of the old "Marley Chapel," built in 1731, and much of the old material has been built into the new edifice.

WORK OF WESTERN NEW YORK SUNDAY SCHOOL COMMISION.

THE FIRST meeting of the new Sunday School Commission of the diocese of Western New York was held in St. James' parish house, Batavia, on June 10th. The following officers were elected: The Rev. G. H. Gaviller, president; the Rev. E. P. Hart, vice-president; the Rev. J. W. Denness Cooper, secretary; the Rev. A. Brittain, treasurer. The commission organized for work and transacted important business. It was decided to hold two conventions in the autumn, one in Rochester and one in Buffalo.

A MEMORABLE VOYAGE.

ON THE *Friesland* sailing from Philadelphia May 30th were the Rev. Messrs. A. Alexander, Troy Beatty, S. S. Bost, D. Webster Coxe, T. C. Darst, W. E. W. Denham, Herman L. Duhring, R. B. Drane, S. M. Hanff, Rogers Israel, Wythe L. Kinsolving, J. P. McComas, C. M. Niles, Edward Neville, E. A. Osborne, R. H. Peters, William C. Shaw, H. E. Spears, Gilbert H. Sterling, John E. Sulger, Henry Tatlock, Marcus Alden Tolman, Charles T. Walkley, L. L. Williams, Thomas D. Windiate, and the Bishop of Central Pennsylvania. On Sunday at 7 A. M., the Bishop was celebrant at an early service, at which twenty-five communicated. At 10:30 Dr. Duhring read the service and Bishop Talbot was the preacher. In the afternoon Dr. Niles of Columbia, S. C., preached to the steerage passengers. On Monday after Morning Prayer, a meeting of the clergy was called, the Bishop presiding, and services were arranged for daily.

On Whitsunday, at the 7 A. M. celebration, the Bishop, assisted by Dr. Israel, was the celebrant. There were forty-four present, nearly all receiving. At 10:30 Rev. C. T. Walkley read Morning Prayer and Rev. Dr. H. L. Duhring preached inspiringly. There were 110 present. In this and all the services the responses were "with one accord," hearty and fervent. Sunday evening at 8:15 Dr. Bannister conducted Evensong.

There were four 7 A. M. Celebrations, the two on the Sundays, and one on Wednesday and Friday respectively. The total number of services for cabin passengers, including the four celebrations, was twenty. Not one but was heartily and gladly attended by scores of passengers. The first Sunday morning and evening the total attendance was 180; the second 225 at the morning and evening services. A partial and incomplete, yet a significant and suggestive record of attendance, was kept by one clergyman, as follows: Sunday, May 31st, early service 25, Morning Prayer 80, Evening Prayer 68. This was the second day out of port. Tuesday, Morning Prayer 57, Evening Prayer 42, steerage service 50. This would indicate a medium attendance. Sunday (Whitsunday), early service 44, Morning Prayer 110, Evening Prayer 120. Monday, Morning Prayer 70. Baptists, Presbyterians, Methodists, and other denominational bodies were represented in these services, and no one can ever measure the complete influence of this holy worship upon the lives of those upon the ship.

Sister Emily of the Order of St. Margaret was a gracious and helpful ministering spirit in many kind offices.

The Rev. Dr. Duhring (chairman), the Rev. Thomas D. Windiate, and the Rev. Troy Beatty arranged for all the services.

DEATH OF THE REV. AUGUSTUS PRIME.

THE REV. AUGUSTUS PRIME, for about twenty-eight years rector of St. Margaret's Church, Brighton, Mass., died on June 19th at the Massachusetts General Hospital, Boston, whither he had been taken for an operation eight days before. He was a native of England, having been born in London sixty-five years ago. He early came to this country and was educated at Bishop's College, Lennoxville, Canada, and studying for the priesthood was ordained deacon in 1868 and priest in 1874 by the Bishop of Montreal. For a time he was assistant priest at the Church of St. John the Evangelist in Ottawa and later served in the church of the same name at Montreal. He was rector of St. Andrew's Church at Newcastle, N. B., and after serving other parishes he went to

Brighton in 1880, where he had remained ever since. Father Prime was an ardent Catholic, a member of the Catholic Club, and among both clergy and laity alike he was very popular. In fact it may truthfully be said that he was one of the most deeply beloved priests in the diocese. He is survived by a widow and son.

The funeral took place on Monday morning, June 22nd, at 9:30, from the church over which Father Prime had ministered so long. Those taking part were all the deceased's fellow members in the Catholic Club. The Rev. Father Field, S.S.J.E., of the Church of St. John the Evangelist, was the celebrant at the requiem celebration, and he was assisted by the Rev. Father Tovey, S.S.J.E., also of St. John's, as deacon, and the Rev. Francis B. Boyer of the Church of the Advent as subdeacon. The music was furnished by the members of the Catholic Club and the pallbearers were the Rev. Charles Mockridge of St. John's, Roxbury, the Rev. Frederick A. Reeve of St. Anne's, Dorchester, the Rev. Edward M. Gushee of Cambridge, and the Rev. Edmund Booth Young of St. Luke's, Chelsea. The body was taken to Montreal for burial.

SCHOLARSHIP AWARDED TO MISS TAFT.

MISS HELEN TAFT, only daughter of the Republican nominee for the presidency, has been awarded the Pennsylvania State scholarship to Bryn Mawr College. Miss Taft was graduated from the Baldwin School at Bryn Mawr a few days ago, and she will enter the Bryn Mawr College in September. Miss Taft, like her mother and brothers, is a member of the Church, having been confirmed in St. John's Church, Washington, last year. While here pursuing her studies she attends the Church of the Redeemer, Bryn Mawr.

REV. S. W. FAY RECEIVED INTO THE ROMAN COMMUNION.

ADVICES that seem authentic state that the Rev. Sigourney W. Fay, formerly professor at Nashotah, was received into the Roman communion some two weeks ago. He had submitted to an operation for appendicitis at his summer home at Deal Beach, N. J., and was thought to be in a dying condition when he made his submission, through the local Roman priest at Deal. It is reported, however, that he is now likely to recover.

Mr. Fay is a native of Philadelphia and a graduate of the Philadelphia Divinity School. He was ordained deacon in 1903 and priest in 1904 by the Bishop of Fond du Lac, whom he accompanied on the visit of the Bishop to Russia, being then an enthusiastic advocate of Anglo-Eastern unity. He had later a strong sympathy with the Modernist movement in the Roman Communion, which, however, he recanted after the publication of the Pope's Encyclical. Mr. Fay was successively canon of the Cathedral at Fond du Lac, Archdeacon of Fond du Lac, and then professor at Nashotah. He was a member of the "Companions of the Most Holy Saviour," of which Dr. McGarvey was the head. Mr. Fay is one of the sixteen whose defection was recounted or forecasted in THE LIVING CHURCH some weeks ago.

MEMORIALS DEDICATED AT VIRGINIA THEOLOGICAL SEMINARY.

AT THE meeting of the alumni of the Virginai Theological Seminary, during the closing exercises last week, the memorial windows lately placed in the chapel were dedicated, as follows:

The window on the north side of the new chancel, given by Bishop Potter, in memory of Bishop Boone of China, was presented in an address by the Rev. J. T. Cole, of Ogonta, Pa.; that on the south side of the chancel, also given by Bishop Potter, as a memorial to Bishop Johns, fourth Bishop of Virginia, was presented by Dr. William M. Dame of Baltimore. There are, besides, three windows in the choir—one in memory of the Rev. Robert Hunt, the first minister of the colony at Jamestown Island, who celebrated the Holy Communion for the first time on these shores, June 13, 1607 (erected by the Class of 1907); another to the memory of Bishop Ingle of Hankow, China; and the last a memorial to Miss Mary Rhett, formerly matron of the seminary. Addresses of presentation for these were made respectively by the Rev. Mr. Pendleton, whose class gave the Hunt memorial; the Rev. R. K. Massie, D.D., of the seminary, a classmate of Bishop Ingle, on behalf of the Class of 1891; and by the Rev. J. Poyntz Tyler, who represented the alumni who attended the seminary during the time Miss Rhett was matron. The address of acceptance was made by the Rev. Dr. Crawford, Dean of the seminary.

The windows given by Bishop Potter are fine specimens of English glass, and the others were made at the famous works of Meyer & Co., Munich, and are regarded as being very fine. They were depicted in illustrations printed in these columns last week.

ELECTED SUPERIOR OF THE COMPANIONS OF THE MOST HOLY SAVIOUR.

THE REV. FREDERICK D. WARD, one of the curates at St. Clement's Church, Philadelphia, has been elected Superior of the Companions of the Most Holy Saviour, of which Dr. William McGarvey was the late head.

EPISCOPAL VISITATIONS IN THE CANAL ZONE.

ACTING as the commissary of the Presiding Bishop, the Bishop of Cuba recently made a visitation to the missions and parishes in the Canal Zone, visiting, among other places, Colon, Bas Obispo, Ancon, Culebra, Panama, Las Cascades, and Mount Hope.

The importance of this work in the Canal Zone is very manifest, ministering as it does to the thousands of workmen and officers connected with the building of the canal. Many

FAMILY OF FIVE

All Drank Coffee From Infancy

It is a common thing in this country to see whole families growing up with nervous systems weakened by coffee drinking.

That is because many parents do not realize that coffee contains a drug—caffeine—which causes the trouble.

"There are five children in my family," writes an Iowa mother, "all of whom drank coffee from infancy up to two years ago.

"My husband and I had heart trouble and were advised to quit coffee. We did so and began to use Postum. We now are doing without medicine and are entirely relieved of heart trouble.

(Caffeine causes heart trouble when continually used as in coffee drinking.)

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OWES RECOVERY TO CUTICURA

"My son Clyde was almost completely covered with eczema. Physicians treated him for nearly a year without helping him any. His head, face, and neck were covered with large scabs which he would rub until they fell off. Then blood and matter would run out and that would be worse. Friends coming to see him said that if he got well he would be disfigured for life. When it seemed as if he could possibly stand it no longer, I used some Cuticura Soap, Cuticura Ointment, and Cuticura Resolvent. That was the first night for nearly a year that he slept. In the morning there was a great change for the better. In about six weeks he was perfectly well. Our leading physician recommends Cuticura for eczema. Mrs. Algy Cockburn, Shiloh, O., June 11, '07."

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of the very best men of the army and navy are stationed there, together with hundreds of college graduates among the engineers and contractors. Also, a very large proportion of the workmen are Jamaicans; and it is one peculiarity of the Jamaicans that they will not remain in any locality where they cannot have the privileges of the Church. Consequently it has been found absolutely necessary to build for them a number of good chapels, and to see that they have the ministrations of a priest. The Church, assisted by the people themselves, and by the officers of the work, has not halted in her duty here. Already there are four white priests, and one colored deacon, who have charge of about fifteen parishes and missions. Two of the parishes are self-supporting, that at Panama and that at Colon, where are very fine church buildings. There are also about ten or twelve catechists in the Zone.

ACTIVITIES OF THE ORGANIZED LAYMEN.

THE GEORGIA State Assembly of the Brotherhood of St. Andrew held sessions at Brunswick and Frederica on June 13th and Trinity Sunday, the 14th. There were present Mr. Hubert Carleton, general secretary, and several of the clergy. A larger attendance of the latter was prevented by the occurrence of the feast. In the constitution the word "diocese" was eliminated and "state" substituted, it being thus decided not to divide the Assembly on diocesan lines for the present. The officers were reëlected. A most interesting feature of the assembly was the Saturday afternoon trip by steamer to St. Simon's Island and the site of the once thriving town of Frederica, where stand the ruins of Governor Ogelthorpe's fort. Addresses were made by the clergy and by Mr. Hubert Carleton. Returning to the city at sundown, a night service was held in St. Mark's Church, where Mr. Carleton again spoke. The corporate Communion early on Sunday morning was well attended.

A session of the local chapters was held at 10 A. M. Addresses and reports were made by the Rev. R. E. Boykin, A. V. Wood, president of the State Assembly, J. R. Reid of Brunswick, and Henry M. Johnson of Savannah. The sessions were characterized by much enthusiasm.

THE SIXTEENTH annual meeting and dinner of the Church Club of the diocese of Connecticut took place at Hartford on June 15th. Officers elected were: President, C. A. Pease, Hartford; Vice-Presidents, Edward B. L. Carter, Stamford; George J. Bassett, New Haven; Secretary, Charles F. Chase, New Britain; Treasurer, Charles E. Cornwall, New Haven; Committee, J. K. Smith, Waterbury; E. M. Huntsinger, Hartford; H. H. Hemingway, Waterbury; S. Fred Strong, New Haven; Judson Brainard, Portland. The retiring president, Charles H. Tibbits of Wallingford, who declined reëlection, presented to Secretary Chase a silver pen and inkstand, in the name of the club. The retiring president's report showed a substantial increase in membership. Secretary Chase gave an interesting account of the National Conference of Church Clubs, last month, at St. Louis. The address was delivered by the Rev. J. Chauncey Linsley of Torrington, who spoke interestingly on "The Church's Relation to the Immigrant."

THE MEN'S LEAGUE of St. Stephen's Church, Jefferson Avenue, Brooklyn, celebrated its second anniversary on June 10th, with a dinner at which Bishop Burgess, the Rev. John Williams, and Assistant District Attorney R. H. Roy were guests. The Bishop warmly congratulated the members of the League on the harmonious working of the organization and the splendid result of their labors, and delivered a brief address on "Diocesan Development Through Personal Activity." District Attorney Roy spoke on the subject of "Christian Development in Relation to the State."

ON JUNE 13TH the Long Island Local Assembly of the Brotherhood of St. Andrew held a quarterly meeting at St. Joseph's Church, Queens. The local chapter proved a most attentive host and a very profitable time was reported by all. The speakers of the evening service were the Rev. Floyd Appleton, Ph.D., rector of St. Clement's Church, Brooklyn, and the Ven. James Cope, Archdeacon of Kearney, Neb.

ON JUNE 19TH the St. Louis Junior Assembly of the Brotherhood of St. Andrew met at St. Augustine's Church. In addition to the usual routine business the Rev. S. Arthur Brittain and Clayton E. Wheat, both of the Cathedral, gave stirring addresses.

DEATH OF MRS. WHITAKER.

MRS. JULIA CHESTER WHITAKER, wife of the Bishop of Pennsylvania, died at her home, 4027 Walnut Street, Philadelphia, on Friday morning, June 19th, in her 73rd year. Burial services were held at the Church of the Saviour, West Philadelphia, on Monday afternoon, June 22nd, and interment at the burying-ground of St. James-the-Less, Falls of Schuylkill, the resting place of several Bishops and members of their families. Mrs. Whitaker had been ill for more than a year, but up to that time had always been a most interested and active worker in the Church life of the diocese and city, and for many years was the president of the diocesan Woman's Auxiliary of the Board of Missions and most regular and faithful in the discharge of the duties connected with the office. The Bishop has received many messages of sympathy from all classes and creeds, as he commands the respect and esteem of the whole community.

MEMORIALS DEDICATED AT VALLEY FORGE.

"EVACUATION DAY," June 19th, being the 130th anniversary of the evacuation of the American Army from its winter camp at Valley Forge, was observed by the dedication of the Maryland bay in the cloister of the Col-

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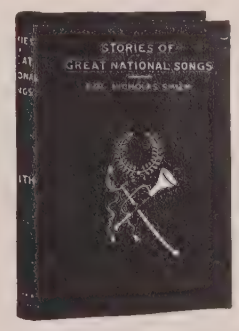

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onies of the Washington Memorial Chapel, and of a bronze tablet erected to the memory of John Benjamin of Massachusetts, an artilleryman in the Continental Army. Owing to the death in the early morning of the wife of the Bishop of the diocese, his place in the dedication was taken by the Dean of the Norristown Convocation, the Rev. Robert Coles, and the address, which was a most interesting and historical one, was by the Rev. J. Andrews Harris, D.D., rector of St. Paul's, Chestnut Hill, Philadelphia. Other clergymen in the procession and taking part in the services were the rector, the Rev. W. Herbert Burk; his assistant, the Rev. F. T. Finn, and the Rev. Messrs. Joseph L. Newlin, D.D., Archibald Bradshaw, Thomas P. Ege, J. Clayton Mitchell, Gibson W. Harris, Joseph H. Smith, and a number unvested in the congregation. A vested choir of seventy-five voices and a quartette of brass instruments furnished the music. At the close of the services refreshments were served on the grounds surrounding the chapel to the number of visitors present.

GIFTS, MEMORIALS, AND BEQUESTS

THE CHURCH of the Good Shepherd, Binghamton, N. Y., of which the Rev. Clarence Archibald Bull is rector, has recently received two appropriate gifts for the sanctuary—an altar cross and a receiving basin. Both are the work of the Gorham Company of New York. The basin was given by the Parish Aid chapter of the parish guild. The altar cross, a memorial to Fidelia Finette Bryant, is the gift of her daughter. The cross was placed on the altar for the Feast of the Ascension, it being just one year since Mrs. Bryant received her last Communion.

AMONG the public legacies of the late Mrs. Josephine E. S. Porter, widow of John Addison Porter of New Haven, Conn., is one of $5,000 to the New Haven Hospital for the endowment of a free bed, the occupant to be named by the rector of St. John's Church, the gift being in memory of the late Rose Porter of New Haven.

THE MEMBERS of the Altar Guild of Trinity Church, Wethersfield, Conn., gave a sterling silver bread box on Trinity Sunday as a thankoffering for the coming of the present parish priest, and Miss Grace I. Johnson, a communicant, presented a pair of large brass vases, made by Gorham, in memory of her mother, a late communicant of Trinity.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Large Confirmation Class.

THE LARGEST class in the history of the parish was presented to the Bishop for Confirmation at Trinity Church, Torrington. It numbered sixty-three.

DULUTH.

J. D. MORRISON, D.D., LL.D., Bishop.

Progress of the Church League of the Baptized.

TWELVE CHAPTERS of the Church League of the Baptized have been organized in the diocese, as reported to the Diocesan Convention, four in Duluth and one each in Alexandria, Brainerd, Fergus Falls, Grand Rapids, Glenwood, Hallock, Willow River, and Princeton.

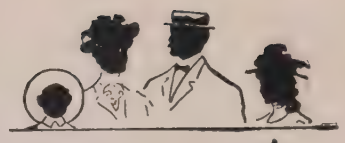
GEORGIA.

F. F. REESE, D.D., Bishop.

Personal.

THE REV. H. L. DURRANT, recently ordained deacon, will be *locum tenens* at St. John's Church, Savannah, during the Rev. Dr. Strong's absence, and Standing Committee matters will be in the hands of the secretary, E. H. Elliott of Savannah.

The Whole Family



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"The Love Test and Other Sermons, Long and Short, for General and Particular Occasions," by the REV. CYRUS TOWNSEND BRADY, LL.D., Rector of Trinity Church, Toledo, Ohio.

Each copy contains a personally signed Frontispiece portrait of the Author.

This is the first volume of Sermons by Dr. Brady to be published, and will, no doubt, be widely read, especially by those familiar with his works in other fields. There is here the same brightness and crispness that we find in Dr. Brady's other books. Some of the subjects treated are the following:

PART I

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THE LOVE TEST.
ANARCHY.
A TRIO OF SERMONETTES ON POLITENESS.
THE TRUE GLORY AND FUNCTION OF THE RELIGION OF CHRIST.
TWO SERMONETTES INSPIRED BY MY YOUNGEST SON.
THE NEW WOMAN AND THE OLD.
CHRIST AND WOMAN.
THE CROSS AND THE STREET.
ON THE DEATH OF MCKINLEY.
CHRIST AS A MAN OF COURAGE.
DOES KINDNESS PAY?
REVERENCE: A Mountaineer's Story.
GRASS PLANT AND STEEL PLANT.

PART II

Sermons on Particular Occasions

THE AVERAGE MAN. An Ash Wednesday Sermon.
STOP! LOOK! LISTEN! A Sermon for Lent.
CHRIST ON THE CROSS. An Anticipation of Good Friday.
A GOOD FRIDAY MEDITATION.
THE PROOFS OF THE RESURRECTION. An Easter Sermon.
GOING DOWN. An Ascension Day Sermon.
UNDER THE ROD. A Thanksgiving Day Sermon.
A CHRISTMAS GREETING AND A CHRISTMAS SERMON.
SHADOWS AND LIGHTS. A New Year's Sermon.
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INDIANAPOLIS.

JOSEPH M. FRANCIS, D.D., Bishop.

Meeting of the See City Clericus.

THE INDIANAPOLIS CLERICUS held its June meeting (on the 15th) at Trinity Church parish house, Anderson, Ind. The majority of the clergy of the see city were present and also the rectors of Muncie, Richmond, and Anderson. The topic of the day was the "Emmanuel Movement" introduced by a paper by the Rev. Robert B. B. Foote. Mr. Foote was also host, and entertained the visitors at dinner.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

St. Matthew's, Brooklyn, Soon to be Consecrated — Memorial Service at Rockville Center—Notes.

IT IS ANNOUNCED that St. Matthew's Church, McDonough Street, Brooklyn (the Rev. F. W. Norris, rector), has a sufficient sum pledged to free it from debt, and that the edifice will be consecrated on St. Luke's day.

AT THE Church of the Ascension, Rockville Centre, on the evening of June 14th, the annual memorial service of the Fire Department was held, according to a resolution of the State Volunteer Firemen's Association appointing the evening of Trinity Sunday for a special memorial service to be held in every town and village throughout the state. A large number of firemen and veterans attended the service.

THE ANNUAL Conference of Church Workers Among the Colored People will meet in St. Augustine's Church, Brooklyn, N. Y., September 15th to 18th.

MARYLAND.

WM. PARET, D.D., LL.D., Bishop.

Open-Air Services Commenced in Baltimore.

OPEN-AIR services are being regularly held in Baltimore every Sunday evening, under the direction of the Rev. G. Mosley Murray, and the result of this forward movement are fully justifying the effort.

MISSOURI.

D. S. TUTTLE, D.D., LL.D., Bishop.

A Present to the Bishop—Good Work of St. Thomas' Mission for Deaf Mutes.

THE BISHOP announces in his Journal Notes that he has received the sum of $510 to present at the Pan-Anglican Thankoffering in St. Paul's Cathedral at the closing service of the Congress. This sum has been given by forty-three friends.

THE ANNUAL report of St. Thomas' mission for Deaf Mutes, St. Louis, in charge of the Rev. J. H. Cloud, shows steady and encouraging growth. During the past year six persons have been confirmed, and there have been two infant and two adult baptisms. The present number of communicants is seventy-three. The deaf-mute population in St. Louis is 500, of this number 115 persons are confirmed. Regular services are held in the Cathedral chapel, eighteen celebrations of the Holy Communion, and thirty-two lectures on week-days have been held. The congregation has given $40 for diocesan missions, $11.65 for general missions, $14.20 for the Men's Thankoffering, $5 for the Pan-Anglican offering, $11 for the Bishop's purse, and has contributed to other funds.

MISSISSIPPI.

THEO. D. BRATTON, D.D., Bishop.

Present to the Rev. C. B. Crawford, Biloxi.

A PORTRAIT of the late president of the Confederacy has been presented by Mrs. Hayes, his daughter, to the Rev. C. B. Crawford, rector of the Church of the Redeemer, Biloxi. The portrait is made from one of Mrs. Hayes' favorite photographs of her father, and was taken while he was a resident of Beauvoir.

NEBRASKA.

ARTHUR L. WILLIAMS, D.D., Bishop.

Enthronement of Bishop Williams.

THE ENTHRONEMENT of the Bishop of Nebraska took place on Trinity Sunday at Trinity Cathedral, Omaha. The installation was conducted by the Rev. George Allen Beecher, Dean. The Bishop was celebrant of the Holy Communion, and the offertory will be devoted to diocesan missions. In connection with the enthronement a memorial tablet to the late chancellor of the diocese, Mr. James W. Woolworth, and his wife, Elizabeth, was unveiled and blessed.

NEWARK.

EDWIN S. LINES, D.D., Bishop.

Interesting Meeting of the Clericus—Choir Anniversary of Trinity Church, Irvington.

THE NEWARK CLERICUS held its annual meeting on Monday, June 15th, at the Essex County Country Club. After luncheon a brief business meeting was held, during which time the following elections were made for the year 1908-09: President, the Rev. Walker Gwynne, rector of Calvary Church, Summit; Vice-President, the Rev. James W. Van Ingen, rector of St. Stephen's Church, Millburn; Secretary-Treasurer, the Rev. Harold S. Brewster, vicar of St. Agnes' chapel, East Orange.

THE SECOND anniversary service of the choir of Trinity Church, Irvington, was held on Wednesday evening. A brief office was sung by the rector, the Rev. August C. Fliedner; the Rev. John Keller made an address on "Organ Pipes," an account of the history and use of the instrument in Church services. The offerings were for the starting of a new organ fund. The music was exceptionally well rendered under the direction of Miss Anicartha Hagy, organist and director of the choir of the Church of the Holy Cross, Jersey City.

OHIO.

WM. A. LEONARD, D.D., Bishop.

Marriage of Miss Avery and H. B. Gaul.

AT ST. PAUL'S Church, East Cleveland, on June 13th, Miss Harriette Lester Avery, daughter of the Rev. Dr. and Mrs. Frederick Burt Avery, and Harvey Bartlett Gaul of Cleveland, were married. The officiating clergyman was the father of the bride, who is the rector of St. Paul's. Mr. Gaul is organist of Emanuel Church, Cleveland.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Summer Services and Health Conference at Mount Pocona—"Fresh Air" Benefaction of St. Luke and the Epiphany, Philadelphia—Death of John B. Roach—Notes.

SERVICES AT Trinity Church, Mount Pocono, commenced June 21st and will be held every Sunday and holy day until September 27th. The Rev. Loring W. Batten, Ph.D., rector of St. Mark's Church, New York, will officiate. Health conferences will be held on the model of the "Emmanuel Movement," conducted by Dr. Batten, beginning on July 1st.

A PROPERTY at Belmar, along the New Jersey sea coast, has been purchased by the parish of St. Luke and the Epiphany (Rev. David M. Steele, rector), in order to properly and effectively carry on a summer fresh air work among the hundreds of poor and needy living within the bounds of the parish.

ST. PAUL'S CHURCH, Chester, lost last week one of its most generous and influential supporters, in the death of John B. Roach, the noted ship builder. The burial took place on Friday, June 19th, the rector of St. Paul's, Rev. Francis M. Tait, officiating.

THE LARGE graduating class of the university of Pennsylvania attended services in a body at Old Christ Church on Trinity Sunday. The Baccalaureate sermon was delivered by the rector, the Rev. Louis C. Washburn, D.D.

ARRANGEMENTS are being made for the removal and re-interring of more than two hundred bodies which have lain, many of them for over sixty years in All Saints' Churchyard, Twelfth Street, Philadelphia, the removal being a result of the recent sale of the property to the members of the Greek community in this city.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Pittsburgh Clerical Union Concludes Season's Work.

THE LAST meeting of the Pittsburgh Clerical Union for the season took place on Monday, June 15th, at Trinity parish house. A paper on "The Sunday School" was read by the Rev. John Barrett of Rochester. Officers for the ensuing year were elected, as follows: President, the Rev. Dr. Alexander Vance, rector of St. Andrew's Church, Pittsburgh; Vice-President, the Rev. Alan S. Hawkesworth of

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WASHINGTON.

Sunday School Outings Commenced—Response to Appeal of the Board of Missions—Open Air Services—Meeting of the Clericus.

THE SUNDAY SCHOOLS of the diocese have begun their annual summer outings. The Sunday school of Epiphany parish went to Luna Park Saturday and the children of Epiphany chapel and St. Mark's, Capitol Hill, will go next week.

THE COUNTRY parishes, as usual, have responded most enthusiastically to the appeals of the Board of Missions. From St. Mary's parish, the southernmost point of the diocesan work, the children send $9; All Faith parish, $70; Port Tobacco parish, Charles Co., $101; Takoma parish, $500. Most of the city parishes have paid their apportionments and in many cases overpaid, but unfortunately a few have as yet done nothing.

THE POEPLE'S Open Air evening services Sunday afternoons at the Cathedral close, Mt. St. Alban, began as usual Ascension Day, promising to be even more popular than formerly. Last Sunday the Rev. Dr. Devries was the preacher; Trinity Sunday, the Rev. C. N. Clement Brown preached.

THERE WAS a splendidly attended meeting of the Washington Clericus at St. Alban's rectory, June 16th, of which the Rev. G. C. F. Bratenahl was the host. The discussion was opened by Rev. Dr. C. Ernest Smith with an address on Maryland history as it affected the religious beginnings of that colony. Addresses were also made by Rev. Dr. Childs of Chevy Chase, Rev. T. A. Johnstoné of Laurel, and Rev. Dr. Devries of St. Mark's. The clericus was happy in having as its visitor the Rev. C. N. Clement Brown, formerly rector of Church of the Ascension, who is in the city preparatory to removing permanently further north.

CANADA.

Diocese of Ontario.

THE VERY REV. J. C. FARTHING, Dean of Ontario, received the honorary degree of D.D. at the closing of King's College, Windsor, June 11th. He preached the baccalaureate sermon on the occasion. Dean Farthing is the prolocutor of the General Synod. He preached at the May meeting of the Clerical Union in the Church of St. Mary Magdalene, Napanee. One of the papers read at that meeting was on "The Unifying Influence of Liturgical Worship."—RURAL DEAN BEAMISH of St. Thomas' Church, Belleville, has gone to England for the summer.

Diocese of Huron.

SOME INTERESTING subjects were discussed at the June meeting of the Bruce deanery chapter, the Layman's Missionary Movement receiving a good deal of attention. A large

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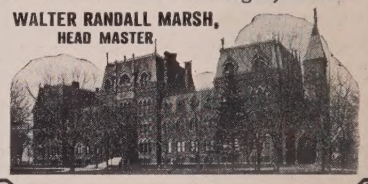

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number of delegates were present. There was also a very good attendance at the Sunday School Convention of Huron Deanery, June 4th, in St. Thomas' parish, Seaforth.

Diocese of Rupert's Land.

THE SUNDAY SCHOOL CONFERENCE for the diocese, to be held at Winnipeg, opened June 18th. The Quiet Day in St. John's Cathedral, at the opening of the Conference, was conducted by the Rev. Theodore Sedgwick of St. Paul, Minn. The annual Synod service was held on the 16th, in St. Luke's Church, Fort Rouge. At the Pilgrim's Society dinner to welcome the Pan-Anglican delegates, in London, Eng., June 15th, Archbishop Matheson of Rupert's Land responded for the Colonial Bishops.

Diocese of Saskatchewan.

THE WHOLE of the sixty divinity students from the College at Prince Albert have returned to their missions, and are hard at work; in addition there are twelve students from eastern colleges and three from England for stations in the diocese during the summer. The work has grown so fast, however, that more still are needed, twenty-seven missions being still vacant. Bishop Newnham will not be at home again till October.

Diocese of Algoma.

THE AMOUNT given through the Woman's Auxiliary of the diocese for the past year was $10,210, an increase of $2,382 over last year. A great deal of this money has been spent

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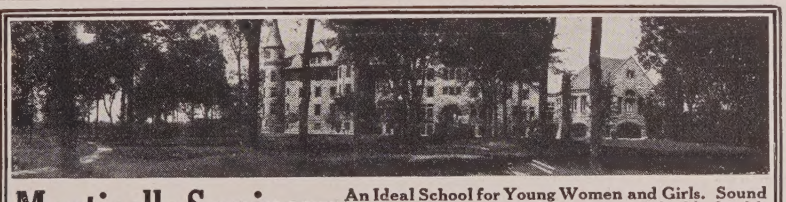
ILLINOIS



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on parishes in the diocese, which is still a missionary one.

Diocese of Toronto.

THE DIOCESAN SYNOD opened June 16th, with a service in St. James' Cathedral, Toronto. Bishop Reeve, in his charge, expressed his approval of the work of the clergy which he had seen during his visitations. He said, too, "At some future time I shall say something as to the reading of the lessons and a more devout rendering of our beautiful liturgy." There are 197 clergy in the diocese. There was an increase of 2,160 new communicants in the year. New churches were opened giving an increase in seating capacity of 6,295, and costing $163,100. The temperance committee in its report said that it was encouraging to find that the amendments to be made in the present law make it illegal for minors to enter a bar where intoxicants are sold, and make other provisions which are favorable to the cause of temperance.

Diocese of Kootenay.

ARCHDEACON BEER preached at the opening service of the diocesan Woman's Auxiliary on Ascension Day, in St. Saviour's Church, Nelson.

Diocese of Calgary.

ON TRINITY SUNDAY the Bishop held an ordination in his Pro-Cathedral, when Arthur Job Pabstone was ordained deacon and the Rev. Messrs. James Mason, Henry M. Shore, B.A., and George Danvers Child admitted to the priesthood. The candidates were presented by the Ven. Archdeacon Webb, M.A. The preacher was the Rev. George Howcroft, M.A., rector of St. Benedict's, High River, and Rural Dean of Calgary.

EDUCATIONAL.

[*Continued from Page* 302.]

teen nurses who had completed their course of training at St. John's Hospital, their certificates of graduation. The speaker of the day was Dr. Algernon T. Bristow of the hospital staff.

ON TRINITY SUNDAY, the baccalaureate sermon was preached before the graduating class of the Porter Military Academy, Charleston, S. C., at the Church of the Holy Communion (Rev. H. J. Mikell, rector), by Rev. H. H. Lumpkin, Mr. Mikell's assistant. On the morning of June 16th, the commencement exercises were held in St. Timothy's chapel—the chapel of the academy—Bishop Guerry, Rev. H. J. Mikell, Rev. H. H. Lumpkin, and several of the clerical trustees being present. The diplomas were delivered to the graduating class by Bishop Guerry and Mr. H. P. Archer, superintendent of the city public schools, delivered medals in the various departments. There were eight graduates.

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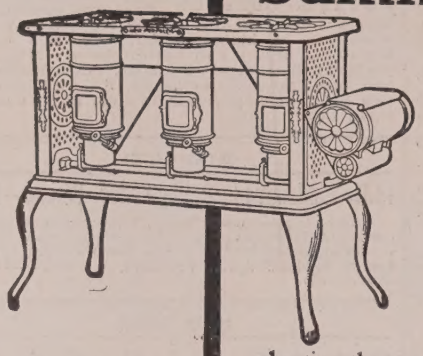

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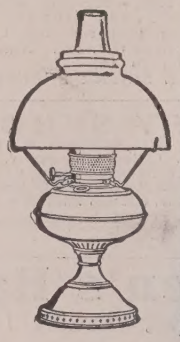

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